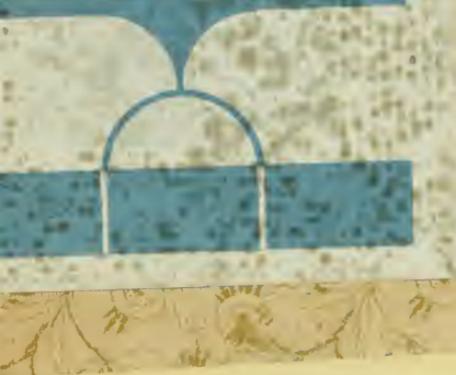


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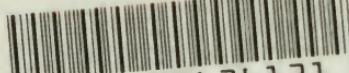
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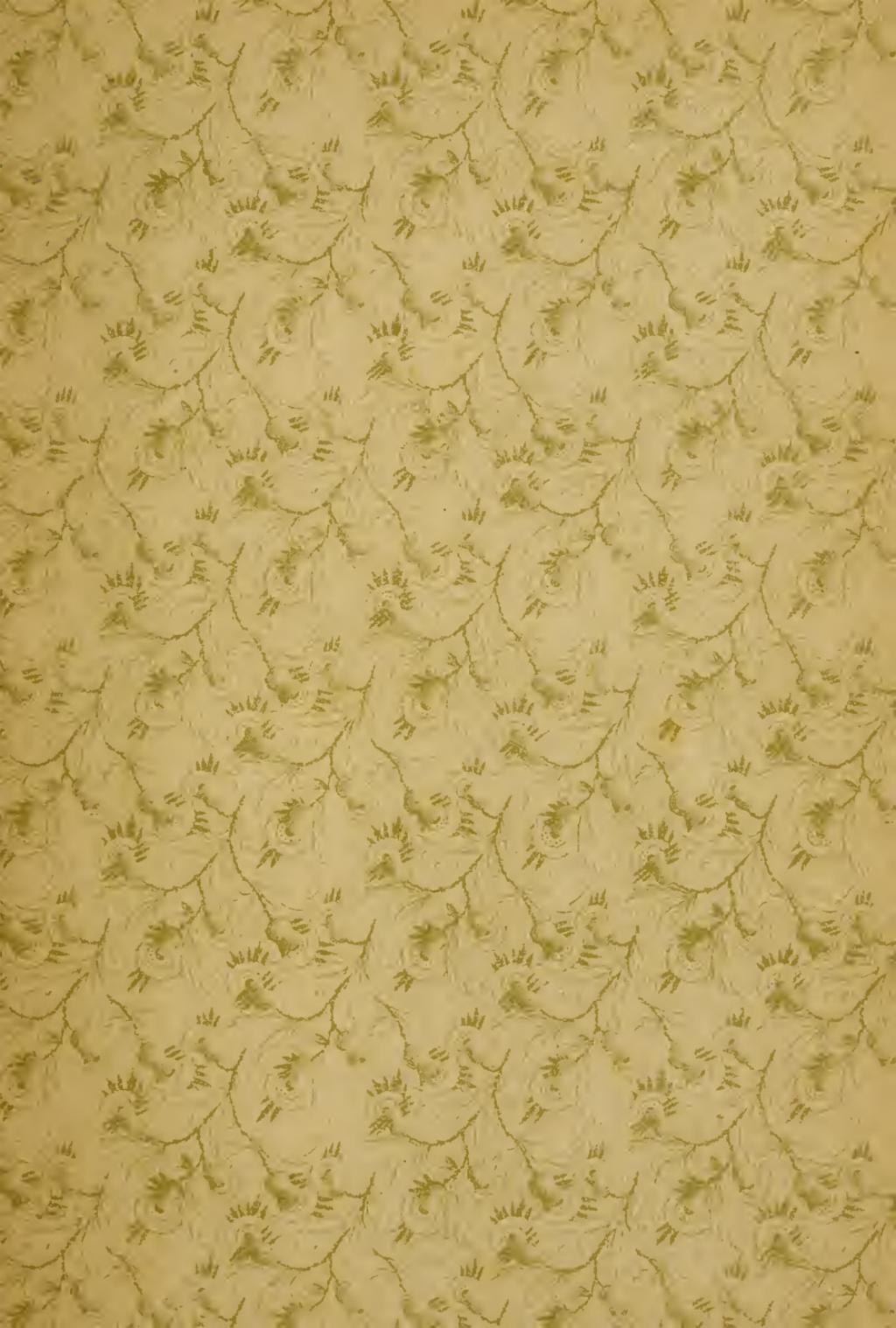
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Should Woman Obey?

A protest against improper matrimonial and prenatal conditions, showing causes, prevention and remedy of needless inharmonies, unhappiness, etc.

Together with a special chapter by
Prof. L. N. Fowler, entitled,

LOVE, COURTSHIP AND MARRIAGE.



Chicago:
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Dedication.

TO HUSBANDS AND WIVES WHOSE RIGHT IT IS TO BE HAPPY,
AND TO UNBORN CHILDREN WHOSE RIGHT IT IS TO BE WELL
BORN, THIS BOOK IS DEDICATED.

PREFACE.

It was long ago foretold that this book would appear, and that its important message of liberty and love, would carry conviction and perhaps happiness, to the hearts of countless thousands who now suffer the slow tortures, living misery and almost undying death, which, for years, its author ignorantly endured.

The almost tragic earnestness of the book is perhaps due to this, and to the fact that it was written almost from the heart's-blood of one whose eventful life recently ended in a tragedy. A backward look into the astral or vibratory records of the past, seemed to bring important and interesting revelations regarding the soul which speaks through these pages ; but the public mind is not yet open to the light of occult knowledge which would enable it to perceive the true meaning of these revelations, and therefore they are withheld, except from those who now can herein read between the lines. The main point is to read in that unprejudiced attitude of mental receptivity, which permits the spirit to listen and receive.

Each reader should try to gain from the book even more than is therein written. Its mission is to provoke thought, as well as to offer evidence concerning its main theme. If properly read, it will serve to awaken that within the mind which even the book itself does not contain.

It is sometimes difficult to embody in words, that which the soul would say ; but when a soul has suffered, it is able to understand the mute language of kindred souls that have likewise suffered. Try to read the book in that spirit, and in the spirit of charity, which is able to mentally "put yourself in his place."

INTRODUCTION.

The development of sex-power, or gender, is generally considered as important in the work of character building and in the attainment of true standards of manhood and womanhood.

If we are to accept the self-evident and scientific theory of vibration, we are bound to concede that the vibratory forces or energies which are constantly generated through sex, or gender, cannot be constantly wasted without sapping the very foundations of our organic life. The sad results of needless wastes, unfortunately are by no means confined to the physical, but extend to the mental and spiritual being, and through that to all the multitudinous relations in life.

In a large percentage of cases and to a greater or less degree, crime, immorality, business-failure, unhappiness, drunkenness, insanity, disease and even death itself, is directly or indirectly traceable to avoidable wastes of sex-force, "loss of integrity," or infringements of the law of Love. Nature's preventative and remedy, is the acquisition of specific scientific knowledge of the inducements for, and methods of removing the cause. This in turn implies a serious and unbiased study of the subject in all its phases, so that each factor involved, may be

given due weight and emphasis, in the work of forming a final judgment from which actions and results are to ensue.

The existance of prejudice, or of a prudish and sickly unwillingness to consider the subject and courageously face its every issue, is sometimes falsely regarded as an evidence of sex and mental purity or preserved "integrity," but on the other hand is strongly suggestive, if not indicative, of impurity and of previous infringements of sexual laws.

To shrink from knowledge of that Divine image and law which is Love, is an evidence that its light would expose the evil of our ways. As the law of Love is basic throughout all evolution, it necessarily follows that its relations are numberless, therefore we should not expect any one book to embrace it all, or to be perfect.

The imperfections of a book may be glaring, and yet it be the book above all others which is capable of carrying an all-important message to you, to me and to the world, in bringing about a greatly needed reform. Harriet Beecher Stowe's "Uncle Tom's Cabin," is subject to severe criticism from the literary and other standpoints, simply because the author was too much in earnest to dawdle with the various systems of literary gymnastics.

The author of "Should Woman Obey" was eqally in earnest in her efforts to wipe from our civilization, that which had been the curse of her life, as well as a libel on the sanctity of marriage and the home. She was repeatedly cautioned to lay aside all prejudice, and to deal justly and even mercifully, with

those imperfect ideals within the public mind, which were the result of ignorance and therefore were failings rather than faults. To a remarkable extent she succeeded in this; and yet at times she warmed up to the subject, and perhaps hit unduly hard. Even this may have been upon the side of mercy, as being a severe, but only remedy. It is certain that the constant attitude of her heart, even toward those who had caused her own bitter suffering was that of the Christ spirit which prompted the words "Father forgive them for they know not what they do."

Even though this had not been the case, it would be only fair to give her an unprejudiced hearing, because it is certain that our present matrimonial customs are not productive of uniformly good or perfect results; and the difficulty has its basis in a lack of knowledge such as she has, perhaps, herein given.

Regard this work, if you please, as the bitter cry of a heart-broken woman, and at the same time listen for its message. She certainly was brilliantly intelligent; her heart was pure, noble and loving; she earnestly tried to live right; she valiantly stood up for that which was clearly her right, viz: the privilege of independent purity of body in matrimony, but the result was, much suffering, until through the resultant bodily weakness, her life ended in a pathetic tragedy.

Thousands today for the same causes are standing upon the brink of the same precipice, and seemingly through no fault of their own. Can we not hope to rescue them by a better understanding of their conditions and needs? This book has a telling

message for those whose hearts are not too hard to listen.

Let us suppose on the other hand, that your matrimonial life has been all that could be desired. Is it more than right that you should express your gratitude, by extending at least your moral support to those who are less fortunately situated? "Their name is legion."

There is work for you and me to do. All humanity is related by bonds which are too deep to ever be severed, therefore the sufferings of one are necessarily to some extent the sufferings of all. Love, brotherhood and service are basic principles of life which cannot, with impunity, be permanently dissolved. The chances are, that you or yours, at least to some extent, are in bondage. Let us unite in breaking these shackles which needlessly bind us. Ignorance is the cause of all misery and bondage. Knowledge is the remedy. "Knowledge is power." "The Truth shall make you free." Shall we cowardly dodge it? Let your heart answer.

SHOULD WOMAN OBEY?

CHAPTER I.

WOMAN'S SEXUAL DISADVANTAGES.

From early childhood my first conscious thought was one of wonder as to why I had been born a girl, when it was so evident that boys had all the advantage on their side. Mingled with wonder was a feeling of rebellion against a fate which did not give me an even showing. The sphinx which thus in early life confronted me became in time a daily menace to my peace of mind. Only after years of hard experience, study and observation, was I enabled to satisfactorily answer the riddle and thus destroy the sphinx.

In my efforts to ascertain the truth I gained the animosity of that silly old lady, Dame Propriety. She and I lived for years in open warfare, for no other reason than that I *would* ask questions for which she had no logical answer. To such questions as,—why I should not run and jump and otherwise develop muscle; why I should ride doubled up in a bunch;

why stay in a corner and sew doll rags when I hated them. She could make no better answer than that it was not "pretty" for girls to do those things, or that little girls ought to be lady-like, quiet and satisfied with dolls. Such answers were unsatisfactory to an independent spirit, and only led to more questions, as,— why should little girls and not boys be pretty or quiet, etc., *ad infinitum*.

Answers being unavailable, the old lady declared war. Poor old soul! The American girl has in the last twenty-five years asked questions enough to dethrone all her ancient gods of tradition, and indeed to unsettle her confidence in her own heretofore unquestioned edicts. To some her unreasoning laws are accepted without questioning, but a large and ever-increasing class are exhibiting the inclination to fathom the why and the wherefore of every relationship.

To many of this class the questions of sex are still an unanswered sphinx. Sex is the life generator. That mysterious power which perpetuates and reproduces life is the sex power. Perfect understanding and control of this power would place the possessor thereof in the position of master of life and death. It is not a matter of wonder that this mysterious and deeply occult power should in all ages have commanded the attention of the wise

and studious, as well as those in the early stages of evolution. Nor is it strange that many of the world's great religions were founded upon some phase of sex worship. Those laws of God which lie at the foundation of sex matters, at the root of Being itself, were recognized as of the utmost importance to the human race. It is not surprising that the facts or laws discovered were most carefully guarded, locked up in the mystery of hieroglyph, symbol and sign. Hence only the earnest seeker after truth, he who in the search is willing to give time, labor and thought, is able to unravel the mystery and correctly read the writing. Man, recognizing the procreative power as the highest, the greatest, the most occult and mysterious in the gift of God, will seldom essay to understand and master it, deeming the subject beyond his comprehension. Thus is human life popularly left to blind chance or mere physical attractions. Can we wonder, then, at the number of pitiful, hopeless wrecks we so often meet? Beautiful promise and magnificent endowment wasted, wrecked ere life's journey is half accomplished! The rock upon which many strike and are lost is abuse of this procreative power, this mysterious sex power, this wonderful power of life! It may be (generally is) that ignorance has caused the abuse,

but ignorance by no means shields us from the penalty of broken law. Only knowledge displaces ignorance. "Know thyself" is a wise precept laid down by an ancient Master. To know thyself begin at the foundation principle—the principle of Being, of manifestation, of sex. By knowing thyself, learn to know all others. In the first chapters of Genesis we find a description of Edenic (Eden means happy) man enjoying a perfect existence. The sneer of the woman-hater who asserts that this was before the creation of woman loses point when we remember that what we do not possess can not be taken from us. Woman was taken from man's side; hence we see that the perfect soul is the even and just blending of the masculine and feminine principles. In such case man is truly "God made manifest." An all-wise power, seeing that all other living creatures were his inferiors and unfit for companionship, decreed separation of these two principles. Sex, then, is division, a separation, that man might have the pleasures of equal companionship and a helpmeet to his needs. That his Go(o)d powers might have a working basis. That he, too, might become a worker—a creator like unto the one in whose divine image he was created. To illustrate by numbers: Man, the positive; the masculine principle, is represented by the unit 1. Woman,

the negative force taken from the unit, the feminine principle, is represented by 0. What expenditures of time or what amount of effort would be necessary to cause the unit alone, the straight line, to become aught but a simple continuation of self? How long and earnestly should the circle continue round its own orbit to accomplish aught but its own cycle? But place the two opposite forces together and behold, we have ten!—the same, yet not the same. The power of each has through the other become ten-fold.

This division, this creation of sex, did not cause man's banishment from the joys of perfect life. The principle of sensuality creeping in and prompting the use of man's powers for purposes other than those for which given, made the perfect life an impossibility. Each one of man's powers were given for certain fixed purposes which were *good*. The flesh, the physical, the animal nature prompts the use of power for the gratification of the senses, of the flesh, for purposes not ordained of God; hence not good, but evil; (the "tree of good and evil" of scripture.) For every such act of evil the penalty must be paid, the thorns and briars sprouting from outraged nature or broken law will appear and tear the flesh until obedience to the law of Go(o)d is compelled, and man through wisdom born of experience

returns to the perfect life, the life of good, the Edenic life. The digestive powers were divinely organized that we might keep our bodies strong and healthy. When exercised to gratify excess or gluttony they sooner or later rebel and the dyspeptic must pay for his evil use of power. Speech, given for the exchange of ideas and to aid in the development of consciousness, otherwise used becomes as a scorpion's sting, and bitterly do we often rue foolish words. The procreative power so wisely given for the generation of life and reproduction of kind, when abused brings in recoil punishments in proportion to the loftiness of the powers abused. Life generation being man's most perfect reflection of the work of God, brings by perversion the most loathsome diseases, the most painful sicknesses, the most appalling results—death itself—down upon the one who through ignorance or sensuality fails to heed the law of God in the exercise of those powers. Co-operation is nature's method of producing results. Light and darkness cause day and night. Heat and cold combined cause vegetation to spring forth and the earth to blossom. The absence of either the negative or the positive elements would make the wonders of electricity impossible. Evolution without involution would end in the dissipation of all force. Centrifugal minus centripetal

force would make the existence of earth itself an impossibility. The masculine without the feminine principle would prove useless and inefficient. Scripture, then, is not only endorsed by common sense and borne out by philosophy, but philosophy and common sense are reiterated by scripture in the theory that sex is division ordained, that the Go(o)d powers latent in man might be made manifest—that co-operation might become possible. But the personal question may recur, Why was *I* born a woman? or, Why was *I* born a man? as the case might be. Look earnestly into your own heart and see if you have not always felt, nay, *known*, that somewhere there existed the perfect balance to your nature, the complement (always sought but rarely found) which would make existence complete? the other self whose absence one cannot but feel, the half which, fitted to your life, would round it out into such smoothness, beauty and oneness that "Eden" would not typify an impossible ideal, but an existent fact? That this heart knowledge has not been realized in the life should by no means signify its falseness, but rather that the life itself has been guided by ignorance and ruled by the senses rather than by the soul, the spirit. Oh, cherish this ideal of perfect love e'en though in life it fail of accomplishment, even as we believe in God

though now we may not behold Him! If sometime it would seem that the other side had the advantage, can you not truly feel rejoiced that the heavier physical burden rests not upon your shoulders, that "He whom my soul loveth" might have the lighter load? The manifold theories advanced by science as to the determining causes of physical sex have remained but theories, all lacking the proof to establish them as facts. That some may have touched upon the truth is a possibility.

CHAPTER II.

LOVE.—ATTRACtIONS, PHYSICAL, MENTAL AND SPIRITUAL.—GOD'S LAW; MAN'S LAW.—THE PERFECT ATTRACTION.

Almost every school girl or boy has in the first gushings of young love made use of the trite saying, "Tis love that makes the world go "round." How many, even among the older and wiser ones, and who have analyzed and reasoned it out, find that this expression which comes so glibly to the lips is not the mere fanciful illusion of a poetical brain, but is indeed the living, glowing truth. It is love that makes the world go 'round! 'Tis love that rules our lives from the cradle to the grave in their minutest details or most important acts. More than this, 'Tis love that gave us being and keeps us alive. 'Tis love that makes the plant to grow and yield us fruit. 'Tis love that makes the flowers bloom and yield us beauty. 'Tis love that makes the stars to shine and inspires us to thoughts of heaven. God himself is love, and the more Godlike we become the more perfectly do our

lives portray this loveliness in every word, thought and deed. Love is the fulfilling of perfect law. Hence, when we see the operation of perfect law, do we not see God? If we plant a seed in good soil, water it and give it sun and air, it will in time germinate and burst from the ground a tiny specimen of plant life. After that it continues to grow, develop body, leaves, and finally blossom. This we say is in accordance with nature's law; but do we look deeper and see that in this working of Nature's law there is God?—a perfect love in full expression? The plant has by the power of love drawn to itself that which it needed,—assimilated those elements and thus developed the lovely blossom.

The literal truth of this trite old saying is easily perceived. The sun gives warmth, heat and life to the earth, drawing the earth to it, producing the centrifugal force. But the earth loves its own and draws its particles back towards its own center, producing the centripetal force. These two forces in operation, thus fulfilling the law in love—this throwing out and bringing in impulse—produce the rotary motion of the earth on its way around the sun. Such is the working of perfect law, the work of God-Love! Love not only keeps the earth in balance as it journeys around its God, the Sun, but as well keeps every star in

equilibrium, every planet, every sun in the vast heavens (of which we see but a small portion) in perfect equipoise, making a universe, a whole, under one law, this beautiful law of Love, the rule of God! It is not so strange, then, that a power so wonderfully great should rule our seemingly insignificant lives. Man is a trinity and he should be a trinity in unity. The one-sided nature belongs to the one who allows either the physical, mental or spiritual to usurp undue authority. The physical man is the one who lives in the sense realm. What he cannot see, hear, touch, taste or smell does not exist. His pleasures, appetites and desires give color to his every thought and deed. There are persons so completely dominated by the flesh, by the physical, that they pronounce as right the most grossly licentious practices, allowing the sense perception to morally blind them to spiritual truths. Thus may we account for many laws which blot our statute books, and stand as a disgrace to their framers, monuments to the materialistic physical age in which, and the rule of the flesh under which, we live to-day.

A young child is but little more than an animal. There may be within him the latent possibilities of a God, but the animal is most in evidence. One would not place a moral philosophy in the hands of a two-year old, nor

expect him to elucidate a geometric problem ; yet it is an absolute necessity that he be fed, and for perfect animal growth, warmth, bathing and exercise are also necessary. Now, this little animal's loves are animal loves. It loves those things which gratify its physical needs and those persons who care for it and provide for its wants and desires. Its mother and nurse are best loved because they serve most.

Nature is very partial to the number seven. There are seven primary forms taken by the brain before it becomes the complete human brain, seven stages in the pre-natal existence, the human body is completely changed and renewed every seven years, the ages of seven and its multiples are important and often critical periods in every human life, and besides appropriating the mystical seven in many other places, we find nature using it as steps in our little animal's growth. From birth to the seventh year is a period chiefly of animal growth ; from seven to fourteen the mental energies begin to arouse ; from fourteen to twenty-one the age of puberty sets in, and at twenty-one we see the full-grown animal, yet by no means the full grown mind. There is no limit to mental growth, and he who so wills it may continue to grow and acquire knowledge and mentally develop until extreme old

age brings him with tottering steps and silvered locks, but with mind clear and vigorous down to the very brink of the grave. Let us for a moment consider this full-grown animal. No, he should not any longer be the animal, but the man! Here he stands—full-grown with flesh, blood, bone and muscle in sufficiency. Brain, too, is there, but not yet fully active. The red blood courses through his veins with vigor and makes him feel his own manhood and importance. Yet he lacks something; he is unsettled and seeks something. What is that something? Balance. Naturally he seeks balance from his opposite, so we see him seeking the girls, and frequently enjoying their society better than aught else. This feeling seems sometimes to amount to a disease, a fever peculiar to this stage of development. One of the basic laws of all life is that "like likes like." So we find this young man in the full development of animal vigor, seeking those of similar development. The buoyant, bounding, romping, healthy girl is the object of admiration. Observe how they enjoy physical exercise together. Dancing, walking, riding, singing—all things pleasurable are much more delightful if enjoyed together. This is right and as it should be, if kept in the natural limits. Yet evil is the hour in which these natural physical attractions are mistaken

for love in its wholeness. If one acts on such supposition and binds himself in the marriage relation to one thus attractive, then indeed is he sowing seeds which are apt not only to bring lifetime regrets, but may entail upon others suffering and trouble almost without end. The offspring of such marriages are in most cases coarse in nature, the inferior of either parent. They are animal children. They are cursed, cheated of their birthright, for every human brought into the world has the right to be born of love, not of passion.

The physical ideas which prevail to-day, combined with the selfishness of the flesh, have caused the making of marriage laws binding for life. The claim is that the old Mosaic law should be enforced, and that divorce should be granted only for the one cause, adultery. Themselves living but in the flesh they see but one reading of that law—adultery of the flesh. Whereas, adultery may be of the mind or soul. Alas to say it, the Christian church has encouraged the Mosaic reading. Behold the result of this legal and theological perversion of scripture! Behold a spectacle so sad that angels might weep thereat, a spectacle in evidence wherever the thinker turns his eyes! We see the spectacle of people bound together by law and divided in soul, in mind, everything save the one rela-

tionship, and that often becomes repulsive. Thousands of children are born outside of love; could any fate be more terrible? When the true bread of life—love—is asked and expected, they receive the husks of animal love from the serpent of sensuality. Thus is life made wretched, though each may struggle bravely to live up to the false standard of duty. For it is false when it teaches that man's legal, self-assumed authority is superior to, and should be obeyed rather than, God's perfect law of love, of perfect union. Man might enact a law to the effect that fire and water should live together, wed, unite, and to enforce the law he might compel them to stay together; but would there be any union? The water might extinguish the fire or the fire cause the water to evaporate as steam, but would that be union? The marriage ceremony represents the law, legislative or ecclesiastical, and often the man and woman represent the fire and water which no amount of ceremony or law can unite. Physical love perhaps becomes depolarized and soon finds satiety, then if there is no higher love repulsion follows, disgust and often hatred, and life becomes a burden. Under such circumstances, to bring a young life into the world is to give it poorer equipment for its future duties than have the beasts of the field for

their's. For, graven upon their very souls is the brand of Ishmael. (Sara was a free woman who of choice was a wife, Isaac, the "child of promise" and the "chosen seed of Israel," was the child of the free Sara. Hagar, the bond-woman, the wife of compulsion, of the flesh only, mothers the hating, hated Ishmael.) The society or church which teaches the doctrine of the mere flesh marriage as right, as the will of God, blasphemes the holy name of God, of Love. God has written upon the heart of woman a law, the heeding of which would save us from this fearful spectacle of accursed birth. Let every woman seek it out and obey it, that her children may arise and call her blessed, being the children of love, and therefore lovely.

If you will observe those of your neighbors who married generally late in life, and whose minds were in consequence more mature and who were attracted to each other by mental similarities or attainments, you will see that as a rule the companionship is continued much longer in life, frequently all through it. Their enjoyments are of a higher order and capable of continued growth. The discussion of literature, current events, of history, music and art, are not in themselves things of which we readily tire when once we have learned to appreciate them. The value of every new

book is doubled if to our own perusal we can count upon its discussion with an equally appreciative mind, and all branches of mutual activity are intensified by intelligent companionship. Intellectuality, however, is but one side of the human character triangle, and it alone would be insufficient for the needs of life. Of what profit would the gigantic intellect of a Shakespeare or an Emerson prove without a sufficiently strong physique to uphold it? So we must remember that while the animal must not rule, yet it is the base of the triangle upon which to build the perfect character. We should keep ever present the thought that life is given us on purpose that we may build this perfect character, this equal-sided triangle of body, mind and spirit. Physical beauty is as really true beauty and as necessary as intellectual beauty, but one cannot truly exist without the other. Intellect alone is like sculpture; it may be perfect in form and outline, yet if it have not the life of the soul, the warmth of the bounding blood, it cannot truly represent life. The beautiful allegory of Pygmalion and Galatea, which represents the power of Love as able to warm the cold and soulless marble statue into life and love, might truly represent the power of love to awaken the coldly intellectual nature into a realization of the higher beauty and

perfection of soul love. Soul love is that perfection of love which enables one to seek another's good rather than the benefits of self. It is the ennobling feeling which enables the true husband to banish mere animal desires that the loved companion may live a purer and happier life thereby. It is the spiritualizing power, the completion of the triangle which perfects the character. Yet this lovely blossom is a tender thing; it cannot endure the fiery heat of sensual animality, nor can it live in the freezing atmosphere of the cold intellect. The character which results from the even blending of the spiritual, mental and physical natures is a perfect character, the isosceles triangle, the even balance of nature's basic red, blue and yellow. Acting upon the universal law that "like likes like," this perfection of Nature would attract unto itself an equally perfect nature. You may exclaim, 'But there are so few of such natures.' True, but Nature constantly seeks balance and equilibrium, so in proportion to the shortcomings of character will the attractions be. Suppose you are attracted only by physical development or the beauty of flesh and blood; is it not evident that you are tending toward the sensual, and that you are blind to mental and spiritual beauty? Or, suppose you are unable to perceive any beauty in the rosy cheek and

rounded form, neither is there any consciousness of beauty for you in the soft touch and tender eye which speaks from the awakened soul. You may be drawn only to the one who with ready wit flashes brilliant repartee into the conversation, or with steady thought can make clear to you some knotty question of logic, thus bespeaking the large and active brain. Watch! for you may be in danger of mental leprosy. Again, suppose you discover no beauty, nothing to admire in body or brain, in mental accomplishment or physical perfection; spirituality alone will warrant the discussion of your religious views, and to you the consideration of religious subjects is the only thing worth your while. Beware! are you not nearing the border line of fanaticism? The fanatic, the agnostic and the sensualist are not characters after which we would wish to model. Yet we can surely measure our own shortcomings by the degree of influence which each exerts over us, and the errors in our own character being thus discovered, we ought at once to rectify them.

God has written the records of the world's geological history in the rocks, in its soil, in its hills and in its plains. Everywhere the observer may see the writing of God clearly telling the events of the past, the probabilities of the present, and the possibilities of the

future. So in our own bodies do we find the divine record of what we have been, what we are, and what we may become. The student of geology who explores the coal fields and then writes a record of pre-historic age, has but read God's record as written in the earth's strata, and re-written it in our language so that we may understand. We do not for a moment presume to call him superstitious or lacking in common sense. Why, then, is the palmist, the phrenologist, the astrologer or mystic any more deserving of such contempt? They are students of man and but seeking the true key to God's record as written all over man's body. The power which can create a wonderfully subtle force, and give to man sufficient intelligence to utilize it in sending messages from one end of the earth to the other, is sufficiently great to establish a minute telegraphic system throughout the human body, and by means of the nerve fluid to stamp its dots and dashes as a record of the life in the lines and creases of the hand or face, so that the student of human nature may correctly tell us what we are and what we may become. Why need we suppose the phrenologist, the student of the head, the brain and its workings, is any more superstitious than is the student of materialistic physiology? Is not his science founded on the all-inclusive

law of vibration? Even the scientist will tell you that all is vibration and that vibratory law explains all. In following out even superficially these different branches of the study of man, the student is often amazed to discover how perfectly the one corroborates the other.

For example: one comes to us and asks, "What do you see in my hand?" We look and see the mount of Venus very large and red and hot, and the headline more than half way up the hand, and we know that here the animal propensities rule and the flesh dominates the mind. We look up and see the lower back head large and full, the neck fat and red. We turn to the pages of Phrenology and read, "The animal propensities are situated at the base of the brain." We ask the date of birth, and picking up an Astrology we read of planetary polarities tending to animal selfishness, and we feel within ourselves the mysterious sense of repulsion which one intuitively has for the sensualist. Can reason doubt all these corroborative evidences? But what has this to do with love? It has all to do with it. If you know not yourself, your shortcomings and virtues, how can you seek the attainment of perfect character? If you yourself are not relatively evenly balanced, how can you hope to attract the love of an even, lovely character? The perfect love life

awaits us all, but how can the sweet and timid voice of the soul be heard if we bury our natures in pleasures of the flesh or intellect? There are few persons who are safe guides for themselves. This is impossible amid the noise and din of society. The restless world requires solitude and repose. The perfect man of Galilee knew well the occult law of silence, and the sacred record makes frequent mention of Him as seeking solitude, the silence, and his own company.

Women are trained from infancy to more sexual self-control and restraint, and their lives are generally retired and quiet, hence this intuitional voice of conscience or the God within is heard with more clearness and frequency by them than by more animal man. Here one of the unwritten laws of custom steps in and in love affairs makes it almost impossible for a woman to always obey the voice of the soul. A woman of pure life and thought can almost invariably know when she meets the exact counterpart of herself. Yet custom seals her lips on the grounds that woman should be sought. If this soul love was a question of will power, this law of custom might be perfectly right, but it is not. The soul transcends the will, and when with the eyes of purity and intuition the seer perceives its mate, then does it become a paramount duty

not only to one's self, but to the other, to call out in the unmistakable language which is always understood; and this whether the seer, the perceiver, be a man or woman. Many a life has been blighted, mayhap ruined, by this conventionality. Let us get beyond the materialistic age of the world and rise superior to its conceptions, knowing that soul love may exist between persons of opposite sexes without any consideration of the physical planes of love, even as physical love may exist without a breath of the pure soul love. This pure and lofty feeling is the Platonic love so much derided, and may be, often is, the first step toward the realization of the perfect triune love of the being for its mate.

There are times in every life when every atom of the entire being cries out for love, and such a cry can meet with perfect response only in those perfect marriages wherein every atom from the most ethereal soul atoms to the grossest physical is in tune with the corresponding atoms of its mate. Does the soul meet with spiritual experiences and joys? then there is the ready response and sympathy from its twin soul. Does the intellect find pleasure and enjoyment in the perusal of a new book, the contemplation of a work of art, or the sweet harmonies of music? then responsive chords are struck in the twin mind

and enjoyment of the pleasure is complete. Does the body cry out for the kiss of love, or the touch of devotion? then in its opposite mate is the assured response; all making life a melodious harmony, a complete realization of God's divine law of life, the law of Love. In such marriages the words, "What God hath joined together let not man put asunder" would prove superfluous. What God hath joined together in true spiritual marriage man could not, try he ever so hard, put asunder. He might interpose prison bars and physical separation, yet would not God's work endure? For the soul is ever in spirit true to its mate, and thither would the thoughts turn, and according to the laws of thought—that subtle and powerful agent of God—though the diameter of the globe separate them, yet would Love unerringly draw to its side its own. "Ah!" you exclaim, "such is impossible." Not so; it is impossible only so far as we ourselves make it impossible. God did not design that our lives should be imperfect, but rather did He enfold within our being all the possibilities of the perfect life, and to each one is given the ability even on this earth to develop those possibilities and blossom into perfect manhood, perfect womanhood, even as the little black seed dropped into the stagnant green water, having the power within and the

ability to use the power, will in time evidence itself to us as the spotless and lovely lily floating above the stagnation around it. Shall not we be as wise as the lily? Let us aspire to perfection, and by heeding the voice of the guide within we may at least—*try!*

CHAPTER III.

SEX PERVERSIONS.—THE MAD HUNT FOR HAPPINESS.—THE RACE THOUGHT.—PHYSICAL NECESSITY.

We hear that the lust of gold and the lust of the flesh have well nigh destroyed our nation. We accept it as a fact, and immediately proceed to add our unconditional condemnation. How many of us pause and seek out the cause of this lust? Born in every heart is a tiny germ principle which is finally to force us on to the attainment of perfection. This is what Emerson terms "the love of the best." We ordinary mortals call it the desire for happiness. From this tiny seed springs every effort. Spurred by its stings and longings we taste of this pleasure and that desire in the fond hope that some draught will prove perfect—the elixir of happiness. Do we found schools, do we build churches, do we establish new governments, do we wed and rear lovely children, do we pour the burning liquor down the longing throat, do we burn the midnight lamp in earnest study of ancient and modern

lore, do we ferret into the hidden mysteries of Nature in her occult laboratories, seeking to chain the lightning or guide the flood, do we license houses of corruption, wherein the unwary may barter away even their very souls, do we compass the globe, seeking new sights and faces, do we explore the stars and calculate their weight and size, do we turn to the sun and count the spots upon his fiery face, do we dig into the earth and, examining her rocky teeth, tell her age, do we plant the seed and watch it grow, do we establish laws and courts, do we weary of it all and crash a bullet into the puzzled brain, or patiently lie down upon the couch and in pain await the call of the grim messenger who severs the cord binding body and spirit? Whatever we do there lies behind every act one universal cause, the mad longing for happiness. When we consider this unpleasant subject of sex perversions it should ever be with the thought in our minds, that however soiled our brother or sister may seem to be, however corrupt or depraved, they have become so from the same cause which prompts us to reach out a helping hand and lift them out of their error, with this difference: they have mistaken their path and are traveling on the wrong road. Let us remember, too, that he who is farthest down in the valley is the one who, had he been faced about

in the right direction, would have been highest up the mountain, mayhap away above us. That which we choose to term his depravity is but the perverted action of this principle which should produce only pleasure, should result only in good. We know that no one would deliberately and knowingly do himself injury, hence we know that all depravity has its foundation in ignorance. From its simplest to its most debasing form, ignorance is its cause. Does the little brother pull his sister's hair, or the sister make faces at the brother, does the youth befoul his mouth with profane language, does the deceiver smoothly tell his falsehood, does the robber break in and steal, does the hater kill his enemy, does the flesh nail love, and truth, and purity upon the cross? Of them all let us say with the gentle Brother of old: "Good Lord forgive them, they know not what they do!" If in our movements of reform we held this thought in mind, it would take from our words and deeds the coldness of heartless condemnation, and temper them with a broad charity which is but another name for Love. Love is God and God is Life; hence Love is active or latent in every living creature and may be reached. By reaching the love principle within we stir into activity the higher nature, and thus may we really help in the only true

way of helping, *i. e.*, by helping others to help themselves. In chapter first we saw that sex is division, the separation of the perfect Being into parts, the creating of Adam and Eve, the establishing of the masculine and feminine principles. Sex belongs to the physical man; the mental and spiritual man also has sex. The claim is often made that mind has no sex, but we believe we can satisfactorily prove otherwise. Brain is the organ of the mind. Brain is physical development common to both sexes, as are hands or feet. The hands and feet of woman differ from those of men. As a rule those of men are much larger than those of women. Often, too, the latter are softer and more delicate, but would it be logical to say that because of this difference in size or texture that hands or feet are of themselves masculine or feminine? No more than are brains in themselves masculine or feminine. Being a physical development the brain is influenced by the nature of the soil which develops it. It may and generally does become tinged, colored or biased by the physical sex of the owner. Both masculine and feminine principles are represented within each sex, as they both spring from one and the same cause-law. The life habits and thoughts leave their stamp upon the brain. We often hear this or that faculty of the mind called

feminine or masculine. Intuition is generally called a feminine faculty; calculation or the mathematical faculty, masculine. Our best and smartest men are highly intuitional, and women students often excel men students in mathematics? So with other mental powers; they may be called masculine and feminine, but in themselves the faculties are without sex, being only more developed in the one sex than the other. Masculine or feminine are but representative of the predominating tendencies and combinations. For ages it has been held that woman had no need for mathematical knowledge or development, hence only men were trained in calculation. Women were expected to be more religious and pure. Much effort was exercised in their religious training. So with them such faculties as veneration, conscience, etc., reached a higher state of development than in the case of men who lacked such training. Sex as ordinarily understood is given for the purpose of procreation—nothing else! The lungs are organs complete in each person and need no co-operative pair of lungs to do their work. The heart in each one is able unaided to keep the blood circulating. The brain can do its thinking without the help of another brain. Each and every physical organ can attend to its work unaided by any outsider, except the organs of procre-

ation; they alone are unoperative without help. Nature believes in specialists, and she educates the organs only in their special work. She teaches them not to shirk their legitimate business, but to stand up for their rights and refuse to do more than their just tasks. The digestive organs will attend to their grinding, pulverizing and assimilating processes without murmur, but begin to overfeed and gormandize, and soon you will find them in a state of rebellion, and yourself uncomfortable. The lungs draw in and expel just enough air not to breathe too much; the heart does its work with regularity and precision—a beat out of time would be resented. We laud Nature's handiwork and point out her governmental wisdom as long as her plans do not clash with our own desires. She would not be so unjust as to expect the heart to breathe, the lungs to think nor the brain to digest the food, neither is it Nature's desire that man should prostitute and abuse his highest powers, those of procreation, by compelling them to waste their purity and force in channels of dissipation, rather than to conserve the strength of manhood and give of their strength only for their legitimate work, the work of generation. Here man rebels against Nature's benefic law, and like a perverse and foolish child declares, "I shall use my body as I desire." In consequence,

illegitimate work is put upon those delicate organs, and the nation has become one of sexual dyspeptics. 'Tis said that the true art of healing rests upon the principle of removal of the cause of disease. Does the world follow this true principle in dealing with sexual disorders? Read the newspapers and wonder at man's ingenuity in inventing remedies(?) Go to the average practitioner and hear him descant upon the physical necessities of man's life. Does this seem logical when we know that the cause is abuse, over activity? Remove the cause and the cure is assured.

Vainly does man believe that gratification of his desires will bring the longed-for boon—happiness. Does it? Does it ever conduce to his physical content? So long has he rebelled against Nature's way that now he claims her just and reasonable law is not her law at all, but that his desire, kindled by an inflamed passion, should be Nature's avenue to the work of generation. We find learned men, and even scientists, so blinded by the flesh that the claim is made that man's animal passions should always have gratification, that its suppression is conducive of ill health and disease of many kinds. Man has reiterated this claim so often and so long that he has really convinced himself of its truth. He really believes that his animal passions should not

be directed away from the low plane of sexual indulgence *per se*, but should have constant gratification. This has led up to another claim, debasing and humiliating to the race. It is embodied in the few words, "Men have no need to be sexually pure!" Pause and consider them—blasphemous slander on the justice of God that they are—words so far-reaching in evil effects that surely they were coined by the ingenuity of the evil one himself; words so far from truth, from God, that he who believes them can not realize God; words which insult true manhood; words which we blush to put upon our page, and would not were it not with the prayer that some one seeing them thus in their naked deformity might fully realize their outrageous falsity. This monstrous belief has fastened its clutch upon men and (alas to say it!) upon woman with such force that it tinges and distorts our laws, and blinds and corrupts those in high places. It breathes its poisonous breath upon the rising generation, thereby dwarfing and debasing it. It throws the cloak of license around the house of shame, and thus lawfully entices the unwary to dishonor. It plants the dagger of despair into the heart of many a weeping wife. It steals the manhood from many a promising youth, and it robs many a child of the priceless boon of

health. It robs the cheek of the fresh roses of youth and paints thereon instead the pallor of disease. It is the very antipodes of God, of Love, and it is a ruling belief of this day and generation. It has become a race thought! There is no need, when we view the blasting and far-reaching influence of this particular race thought, to speak of the power of racial thought for good or evil. Had this mighty tide of influence, of power, of thought been turned into channels of purity and noble endeavor, where might our race stand to-day? The highest peaks and loftiest promontories of Truth itself might ere now have been scaled, and man have proved himself a very lord of creation! Yet behold him, still in the valley of sensuality, chained there by this mistaken thought. The black clouds of despair float above and around him, and the lurid flash of passion makes the darkness doubly visible. The path to self-mastery has been barred by this abominable teaching that man need not and cannot master himself! If he cannot rule himself, why should he hope to rule others? And just here we observe man's wonderful ingenuity in carrying out his own desires. He has called upon the M. Ds., the theologians and the legal fraternity to help him to establish this right to a life of impurity, and with his characteristic animal desire to

boss and possess, he vociferates loudly and calls in these same helpers to assist him in pointing out the great need of purity in woman! God hasten the day when it shall be seen in its true light as equally heinous, equally debasing in man!

Ostensibly a monogamous nation, we really are secretly polygamous. Is stealing a sin in man and not in woman? Is lying a sin in man and not in woman? Is murder, too, a question of pants and petticoats? If man has a right to sex one sin why not sex all? He wants *his* wife to be *his* absolutely, yet he himself must be free to live as he pleases! In obedience to this thought (another race thought) millions of woman are yearly swearing to obey their husbands, and they are expected to keep their oath, while the husband merely promises to "love and protect." He loves as little or as much as he pleases, and he protects as little as he pleases, even from himself. Were the records truly written, were physicians boldly to tell the truth, the number of woman who yearly go down to their graves on account of sexual wrongs would appall the stoutest heart. Wherever there is suffering we may know that sin lieth at the door, and sin is the breaking of the law—not man's law, but God's law. And the woman, married or single, who suffers from any of the numberless sex dis-

orders has as truly sinned, broken God's sex laws as has the pitiful prostitute. God doesn't respect legal enactments or marriage ceremonies. Why does man insist that his wife "submit" to him in season and out of season, and that her body belongs to him? Why does he enact laws to license and shield immorality? Why does he insist upon one moral code for himself and another for his sister? Because he will not learn to master himself. Because he thinks happiness is reached by doing what he desires to do, not at all by living under the law. As long as he sings out the claim, "I can't control my passions!" he is a child, not a man. What a sight for the admiration of gods and women! Claiming mental and physical superiority he demands of "weak"(?) woman that which he can't do! Like a cowardly whipped cur he hides behind a petticoat and says he can't be otherwise because Dame Nature made him so! How can the good men and true of the world quietly sit with such a soul slander resting upon the name of manhood? Let us whisper to you the truth: he who fails to control himself his whole life, fails because he does not *will* so to do. Not only does history hand us down bright examples of manly purity, but there are men living among us to-day, men of strong physique and brilliant minds, who in

their daily lives are a noble refutation to the monstrous lie, and prove conclusively that impurity is not a physical necessity to man. What man has done man may do!—you may do! As far as you fail, so far do you fall short of the mark of true manhood. A wise man ages ago gave to the world this truth: "As a man thinketh so is he." And nowhere is it proved more clearly to be true than in questions of sex life and sex control.

Do you know what thought is—that wonderful occult power which we cannot see, nor hear, nor handle, nor smell, nor taste? But how we can feel its force! Bring the lofty-minded, noble student into contact with a vile denizen of a gambling den, and though no word is spoken, immediately the latter is abashed and confused, or mayhap angered, while the other experiences a feeling of repulsion. Why? Thought has, without words, told to each the nature of the other. If forced to remain in contact nature would try to balance their differences, to lift the mind of the one toward the level of the other, and to draw the higher down to the plane of the lower. Thus it is with this race thought we have been talking about. Man cheats himself by thinking he can be impure himself and keep woman pure. Can half of the apple be rotten and yet the whole be sound? No, certainly not, be-

cause half of it is rotten. Man satisfies himself by assuming that woman can preserve the purity of the race and practice the religion of the family—both good things,—but he don't want the responsibility of them on general principles. Can she fulfill his expectations? When she can re-people the world without man's help, then, and not till then, can her efforts alone suffice to keep the stream of life undefiled. Woman may preserve her physical purity, but this imponderable thought on impure relations, as long as held by man, will reach her, and though no word be spoken, the effect is there to drag her down, down to meet the masculine thought. And thus the whole lump, the entire race, is leavened with this vile thing—impure thought. This is strongly exemplified by the fact that women by thousands believe in this abominable doctrine of physical necessity for men, and by the fact that great numbers of physically pure girls suffer with all sorts of complaints peculiar to women. "What has that to do with it?" you ask. Let us see. What is sex perversion? It consists of an over-activity or abnormal passivity of the sex functions. The normal activity of sex in girlhood should be such that the monthly period would not be a sickness, nor attended by pain nor loss of force, but simply the act of nature in throwing off refuse

matter. Are girls generally thus normal? We believe that in not one case out of a hundred will they be found only normally active. So hollow-eyed girls suffer on and make the doctors rich. What has caused this perversion, this *dis-ease*? Physically the life is correct; then why should suffering, the penalty of sin, exist here? It comes from the mind through the accepted thought. The feminine mind has unconsciously imbibed, become impregnated by, the impurity of masculine thought, and the effect is evidenced by physical sickness. The thought has contracted other impure thoughts of sexuality, else there would be no weakness, no loss of force, no sickness; the sex life would be normal. Thus do men cheat themselves when they try to shirk their own duties and responsibilities. It is not without cause that mothers instinctively seek to shield their daughters from association with the morally corrupt: Though the spoken word may be absolutely unquestionable, yet the vitiating thought reaches the pure mind, and it may blast and scorch and wither the innocent one who knows not how to repel. We do not make the claim that men are naturally worse than women. We claim that each is born with a certain number of faculties; some may be developed, others neglected, or all cultivated. You may tell a

babу that he cannot walk ; that if he tries he will fall. As you insist on carrying him around, the poor little legs have no opportunity to become strong by exercise ; and until he sees for himself that what other children do he may do also, and thus break through your rule, he never will walk. This is true of any and all faculties of the mind. They may be developed or allowed to wither by inaction. Women have so long been told that they had little or no sense, that naturally in trying to live down to that thought they have gone a long way toward proving it to be true ; so that, in this the nineteenth century, we hear of all man's wonderful discoveries the greatest and most bewildering is his discovery of woman ! The truth is, she is only just breaking from under man's hypnotic sway, his desire to rule and to boss, and is proving not only to him but to herself as well that she can reason and calculate if she *will* to do so. Man has been told by every preceding generation, which mayhap has had its own sins to excuse and varnish over, that manhood necessitates the abnormal development of the animal passions. He has lived right down to that level and he is still enclosed within this shell of "physical necessity." The attentive listener may hear the occasional "cheap, cheap" of the chick within, and in the fullness of time we may confidently

expect to see the new man, the free man, the pure man burst forth in all the glory of new-found strength and freedom of selfhood. Under his feet will be the cast-off race thought, the outgrown beliefs of sensual indulgence, and written on his lofty brow and in his firm yet loving glance will be the motto of success, "*I will be what I will to be!*"

CHAPTER IV.

MAN'S IDEAL OF WOMAN.

Said a preacher to his people, “‘Tis a wise and blessed thing that all men are not alike; if they were you would all want *my* wife.” Whereupon a witty deacon arose and replied, “Yes, brother, truly it is a blessed thing, for if we were all alike nobody would have *your* wife, but all would want *mine*.” Thus it is that each one is so engrossed in the contemplation of his own ideal that he cannot see why the whole world should not see as he does, and perceive with clearness its beauties and virtues even as he does. Nature ever aims at the “golden medium” of equilibrium, of balance; so it is not strange that to her one-sided children she gives a discriminative power which will give to the family the sought-for balance. We wonder why the spiritual, benevolent little woman should be readily wooed and won by the fiery man of passion or the dissipated drunkard; why the blue-eyed blonde and the black-eyed brunette should be so attracted to each other; why the tall stripling

and the laughing, dumpy Miss Dimple are so frequently found together; why—well, there is no end to our why's and our wonder at the many peculiar phases of human nature. Yet every attraction, however peculiar it may seem, is in accordance with Nature's unvarying rules. As deeply as she stamped upon the spirit of the water the law, "seek thou thine own level," so has she stamped upon the heart of man this same law of balance of seeking *his* level. Man's individual level, the point of equipoise, would be found only in the development of the perfect character wherein soul, mind and body were in accord, the one never infringing upon the rights of the other.

There is much said about the ideal oneness of married life, but we find that those who have most to say about this oneness are the ones who have least realization of the ideal. They grasp at the ideal and bend it down to subserve their own selfish aims. "We two are *one*, and that *one is Me*." This is their ideal of the oneness of married life. It is not oneness nor union at all, but simply a crushing down of the one for the selfish gratification of the other. When reading history you will, if you keep this point in mind, be startled at the uniformity with which this idea has been carried out by the entire race; and then if you turn your observation toward current history

as it is being evolved in our own homes and those of our neighbors, you will perceive that marriage as a rule tends to the crushing of the one for the upbuilding of the other. Endurance of tyranny develops the tyrant, while true upbuilding of human character excludes all forms of tyranny and includes the power of self-mastery. If we could find one perfect character, one in which mind, body and soul were equally developed, we would have to search the wide world carefully over to find a mate for such an one, for perfect union would necessitate another character equally perfect in development. Accordingly as we vary from this perfect character will our ideals and attractions vary. A woman who is the quintessence of loveliness, the perfection of female beauty in the eyes of one man, may be absolutely unattractive, even repulsive to another. The difference cannot be in the woman, it must be in the ideals of the two men.

The height of civilization which a nation has reached may be accurately measured by the ideal standard of womanhood, of female excellence. The naked savage who does his courting by means of a knock-down blow, and his caressing by dragging his bride to his tent by the hair of her head, thereby betrays *his* ideals. Female perfection in his eyes is submission—manly perfection consists in brute

force. The nation which locks the halls of learning upon its daughters says to the world, "Our ideal of female beauty does not include intellect; our wives must know how to cook and sew and sweep; intellect is for man!" Such nation would be the first to claim that women are born with little or no mind. The country which forbids a "man to beat his wife with a stick larger than his thumb" reveals its extreme want of wisdom and justice, and says very plainly, "We know women must be kept in subjection, but not by such brutal measures; we ourselves have too much manhood to tyranize over others just because we have the power, so we will be better to our woman than our law-makers are in the older countries, and, while a man may of course beat his wife and humiliate her and bend her to his will, yet it must be with an instrument which cannot permanently injure her." That country has grown and is still growing, and its growth is nowhere more manifest than in its change of ideas concerning justice between the sexes. The American who to-day would so far forget himself as to strike his wife would be dropped in decent social circles, and it would give her legal cause for divorce. There was so much room for growth, such a limitless field for development in this line of advancement, that we are yet far from reaching the level of jus-

tice, and the individual man still has many opportunities at hand for humiliating his wife, many avenues of crushing her spirit.

Certain laws which stand upon our statute books to-day represent the ideals of several generations back. That the voters and law-makers have not repealed them is a stain upon their manhood and a travesty upon their sense of justice. Be it said to their honor, American men as a rule live far in advance of their laws in regard to women. Few men would take from their wives their earnings, but in some states they have the legal right to all she makes. An ideal has been set up that man should go out into the world and earn the living, while woman shall stay at home and keep the house, raise the children, etc. Now, that ideal may be, we think it is, the correct one; but why should there be any attempt at legal enforcement of an ideal? When property laws are enacted, giving to man as against woman any advantage; when it is often impossible for women to earn a living at a work which would pay a man well; when the wife finds that her interest in accumulated property is only nominal; when the hard-working wage earner finds that her brute husband has the *legal* right to take her week's earnings, and with it her clothes, food and shelter for herself and maybe helpless children

also, and use them to buy liquor for his own indulgence—they, one and all, prove that there is “something rotten in Denmark”—or, rather, in America. What is that something? It is the corrupt and nation-destroying idea that woman should be bodily dependent upon man. “Women ought to marry, hence we will enact laws that will make it to their advantage to marry,” said a good man but not a very deep thinker. What is the nature of those laws? Not to place the premium upon marriage by compelling men to be so just and kind and considerate to their wives that *all* women shall desire to marry, but rather such as to make it almost impossible for a woman to earn an honest living, so much so that many find but one road possible—prostitution either in marriage or out, and one is as degrading as the other. Yes, woman ought to marry when they want to marry, never before. There is but one reasonable and just grounds for marriage—love; and Nature whispers Love’s secrets to each heart when it is ready for them. Man is very quick to cry out that woman is taking his legitimate work from him, but he himself has to a large extent taken the premium off marriage and made the conditions so galling and humiliating that many a proud soul would prefer to starve than live under such conditions. Woman marries; she gives herself,

her time, her labor, thought and love; she endures pain and sickness, and what is she entitled to? By law she can claim her board and clothes. If her husband does not strike her, if he does not refuse to pay her moderate bills, she must be satisfied, though she never earns a dollar from year to year, and there are thousands who never do. She earns her living as justly and honestly as her husband, and a just law would give her the legal right to her own pocket-book and the legal means of replenishing it. The agonies of humiliation endured by many, many women being compelled to ask as a personal favor for a small moiety of that which they honestly earned, would never be endured by men—no, not for one day. Wives of well-to-do men are often as penniless as beggars. Men believe their ideals are high; that women should be the home keepers and they the wage earners. They forget that when she faithfully keeps the home she has earned a right to an independent living, without the addition of an insult for every dollar, nay, often for every nickel. They deceive themselves when the wife is not honestly dealt with. Their ideal becomes a spurious one when it tacitly says, "What is yours is mine; what is mine is my own!" Spirited women who have to endure such become crushed, dispirited, hopeless and ailing

(and then the husband growls about her doctor bills) or deceptive, treacherous and untrustworthy. Are they then in fit condition to assume the responsibilities of motherhood? I repeat the question—think on it and remember it—are they then in fit condition to stamp their feelings and propensities upon the coming generation? To stamp deceit, dishonesty, rebellion, hopelessness and disgust upon the unborn child? Then at whose door can the fault be justly laid? Oh! man, lift your ideal! See Justice as the sexless principle. It really is. Base your laws, written and unwritten upon this divine justice, and guide your acts, both public and private thereby. Make it possible for your wife to be as noble, spirited, independent and lovely as before marriage, and your children will rise up and call you blessed. The height of civilization attained by any nation is accurately adjudged by its attitude toward woman. So with any class of men, so with any individual man. He who is patient and gentle and just to woman is the gentle-man. This is not because of sex, but because woman are physically smaller and weaker than men, and the strong should ever defend the weak among men. The one who takes physical advantage of a smaller or weaker one is stamped a coward.

When we see a glorious unrest among a

people, see year after year changes brought about which lean toward justice to the physically weaker ones; see men who from time immemorial have held all political rights changing their views and placing in their sister's hands the political power to defend themselves; see them unlocking the doors of learning and inviting their sisters to come in and share the intellectual feasts, we know by these signs that for that nation the star of justice is in the ascendancy; we know that civilization is on the upward march; we know that the Christ understanding which is breaking the time-worn shackles from the helpless victims of animalism is being developed and lived.

From the broad view of national idealism, let us proceed to the consideration of individual idealism. We have said that kind Nature has given her children the power of discrimination which should guide each to the necessary opposite to attain the desired balance. Happy the one who does not outgrow the mother marks, who lives close enough to nature to exercise this privilege. If we represent the perfect character just referred to by means of numbers, we would have an equation as follows: body 10, mind 10, soul 10—each side of the character would be fully developed. The ideals, the loves of such an one would

necessarily be perfect. How could the loves be only physical when the mind and soul demanded equal recognition? How could they be only intellectual when the soul and body and mind kept them in balance? Such a perfectly organized man would demand or expect in woman beauty of body, beauty of mind and beauty of soul. He would expect her developments to equal his—body 10, mind 10, and soul 10. He would not, could not admire an abnormally spiritual woman, who despairs the earth and lives only in a future heaven, instead of developing body and mind that this life may become a veritable heaven, neither would he be drawn to the cold intellect which believed in nothing farther than reason and calculation, not feeling and knowing God from within, the soul doors being closed and barred, nor would it be possible for his admiration to be centered in the merely physically beautiful woman, she who finds pleasure only in the gratification of animal appetites. Ah, no; in exact accordance with nature's law of balance he would demand that woman be good, smart and beautiful. Being himself perfectly balanced mentally he would have no desire for a monopoly of learning, but would desire that others have equal opportunities, and would demand that his ideal be capable of equal intellectual enjoyment. His spiritual nature be-

ing perfect, it would not brook neglect, consequently his ideal would evidence the truly religious nature, the love of justice and truth and veneration for the realism of an all-wise God. Such a man would not, could not, take the position that any avenue of honest livelihood should be closed to woman "because she ought to get married." Seeing marriage as a triune act he would know that she who marries because she ought to, to secure a living and get a home, is not married at all, but has simply made a bargain or trade, *i. e.*, "I give you my body for a home or a living," or whatever the object may be. This noble man, in the full enjoyment of his soul, mind and body powers, would not have such a wife, nor would he have any other man to be cursed; hence he would not be a party to the enactment of any Napoleonic laws which encourage marriage upon a physical basis only. All laws which cut women off from an honest livelihood are a curse to the nation. Such laws give to it children—citizens who are not born of love, and they encourage prostitution. *

Our idea of justice would demand that all men and women alike have every avenue of

* Marriage which rests only on the physical is prostitution, and differs from that of the poor outcast only that in the one man has made prostitution legal, but God's full blessing rests on neither.

work open to them; that they be able to live alone until such time as the voice of God within, the power of heaven and the drawings of the body pointed out to them the one who, being loved entirely, could best aid and be aided to higher development. A prudent man would never dream of educating his boys and never giving his girls equal opportunities. Desiring neither a tool nor a toy for his own wife, he would not care to raise such wives for others. Rather would his voice be heard demanding the unbarring of the college doors, the opening of the art galleries, studios and conservatories to women, her admittance to any and all professions, and her welcome to every department of knowledge, that she, too, might experience the intellectual pleasure which he has found so gratifying. This friend of ours, he of the perfect character, would not be the one to sneer and dub as "animal instinct" the intuitive leadings and knowledge which comes to the pure and silent; nay, how could he when such comes also to him? Living a life of noble thought and endeavor he would know the voice of God, and respect it as heard through woman. She, in the retired quiet of home life and true thought, has the better opportunity to listen thereunto, to guide herself and to guide others, if permitted to. This man would believe in freedom—not mas-

culine or feminine—but the freedom which is not sexed, and which gives to each individual the right to serve God and the world by the best and highest development of the self. He believes in real justice, not the kind of masculine one-sidedness which would give the cream of life to one and the “blue-john” to the other, as per the claim that feminine digestion could not stand cream. His sense of justice is that which prompts equal division regardless of sex. He believes in purity, not the revolting spectacle of man wallowing in the filth of licentiousness, and demanding an immaculate life from woman. Nay, full well does he know that “things which are equal to the same thing are equal to each other;” and the husband who sinks to the level of the “fallen one” drags his *legal* wife to the same level, and she becomes polluted by his impurities. He believes in truth, and knows that a lie is none the less a lie because uttered by rosebud lips. He believes in true religion, but knows full well that his wife’s religion can never drag him into the kingdom of heaven, consequently he strives to live up to the full measure of his own duty. He believes in manhood and shirks none of its duties as father, husband, son or brother. Believing also in womanhood, he demands that his ideal shirk none of its duties. Being a faithful father, he expects her to be a

faithful mother; a true husband, he expects her to be a true wife; a loving son, he expects love from the mother; a considerate brother, he expects consideration from his sisters.

Such would be the ideals of the ideal or perfect man. As man varies from the standards of true manhood, so will his ideals vary. He who allows the animal nature in himself to dominate demands the physical subjection of woman. He it is who demands woman's bodily dependence on man and closes to her the avenues of honest toil that she may be compelled to give herself to man. He who allows the intellect to dominate, demands the intellectual subjection of woman, and closes the halls of learning to the feminine seeker after truth. He who is dominated by a one-sided spirituality becomes the ecclesiastical autocrat. Deafened by the clamor of his own will, he fails to hear the still small voice within, and assumes to rule over the souls, beliefs and religions of others. He declares that God says thus and so, voicing his own selfish ideas as the law of God, such as "woman shall not preach, and she shall obey man." Thus is he led into the most illogical reasonings to uphold his positions. So we can take the measure of any man by the perfection of his ideals. They vary as he varies. The perfect man admires and demands per-

fect qualities regardless of sex, while he who is very imperfect and one-sided in development holds very imperfect ideals. By remembering that virtue is without sex, and that all virtues are desirable in both sexes, one is able to form an accurate standard, and thus more readily discover the underlying causes and motives which develop unjust laws and acts. When the cause can be removed and the nature developed rightly, man will be urged to make strict application of the golden rule of conduct, both private and public, in all which relates to women.

CHAPTER V.

WOMAN'S IDEAL OF MAN.

Two children were out at play; the mother called the elder in and handed him two slices of pie—"One for you and one for little sister." The boy ate all of his and then proceeded to scrape out all the filling—the goody—of his sister's piece which he also ate, presenting her with the dry and empty crust. "I want my piece of pie," said the little girl; "this is just the crust." The boy shook his finger gravely at his sister and remarked, "Hush; take that and thank your stars I brought you that much." Whereupon the little girl sat down, ate her crust and soon forgot that she had been cheated. But the lesson of tyranny on the one side and submission on the other was enduring.

These lessons have come down through the ages with such force that woman has been meekly eating the dry crust of life, and thanking God for even that, believing—truly believing—that all the good of life belonged of right to her brother. To-day, however, she is in a state of awakening. Some are telling her that

the "world was made for women too;" that she should go to the giver of all good gifts and demand that her brother deal justly and fairly by her, that she may have her share of the pie. Woman in the attitude of meek submission has been in no condition to formulate ideals; she had to "thank her God" for whatever dry and unpalatable crust was thrown to her. Up to the present age man has formed the world's ideals. In his hands was all power, and his ideas ruled. In fact, he claimed that woman was not capable of "ideas." In this attitude of submission and lacking educational advantages, with her highest impulses crushed and bent under by brute force, how could she develop ideals? Taught from the cradle that she was made but for marriage, and that her duty lay in embracing the first matrimonial opportunity, how was she to discriminate between the ideal marriage and that of the flesh only? As we come down through the ages we ever and anon read of women possessed of such force, such strength, such nobility of character, that in spite of man they have left their impress upon the thought and development of the race. Then, too, men at times have found themselves in tight places, hemmed in by circumstances and outside power, when a woman has arisen strong in will and foresight, and grasping the reins has

determinedly led the way to victory. Such was Deborah of Scriptural history, and Joan of Arc of more modern times. This should prove conclusively that Nature is an impartial mother, and gives to her daughters and sons alike, the precious gifts of mental endowment, will power and nobility of purpose.

Woman is beginning to formulate her own ideals, and far and wide over our fair land resounds the cry: "Purity for purity"—"A white life for two." When she has become brave enough not only to raise the cry but demand its enforcement, the race will have made a most important step toward perfection. Make your ideals high and pure, oh, woman of the twentieth century! Cling to them, never for a moment relinquish one single point, and it will not be long before your brother will come up to your side and help you hold aloft the noble standards of life. There has been much excuse for the woman of the past, who, without educational advantages was absolutely ruled by her father until she went forth under the no less absolute rule of a husband. To-day these excuses can not be brought forward; and if she would be free to form and live up to her ideals in the coming years, she must become fully conversant with the vital causes of her former subjection. Our laws are changing daily; our men are freeing

themselves from prejudice, and woman has but to present her ideals, with her sound reasons for their adoption, to have them grasped, realized and lived. Every woman in her heart desires a pure, true and noble husband, or none at all. Let every woman live up to such ideal. Let her consider the propositions of none save the pure, the true and the noble, and it is an absolutely assured fact that the supply will follow the demand. The laws governing feminine attractions, loves and ideals, are very similar to those governing masculine attractions, only reversed. Nature has established sex attractions for a two-fold purpose—generation of kind or reproduction, and companionship, that men and woman may draw to themselves the one who is needed for their highest development—their true help-meets. It would sometimes seem as if these two objects would clash, but they never do in the perfect character. The one of even blending of temperament can truly love only one of even temperament, and the two being congenial and well balanced find happiness each in the other, while their children being a blending of both natures, and love-children, can only be evenly balanced and lovely. It is when we consider the extremes of character, those not well balanced, that nature's laws seem to

clash, but the clashing is not in the laws, it is in the individuals.

From a generative standpoint the extremest requires balance from an opposite extreme, that the progeny may strike the golden medium of perfect balance. Take the case of two high-tempered persons. If united, their children would almost certainly be possessed of more violent temper than either parent, and likely to exhaust their vitality and die young: whereas, the children of one high-tempered and fiery and one slow, sedate and calm, would be neither very high-tempered nor very slow. Sometimes there may be a considerable degree of congeniality between two persons very like in their extreme characteristics, but as those characteristics differ from the standards of perfection so would their chances of happiness and continued congeniality decrease. Two persons of very domineering proclivities might be very congenial so long as their opinions do not clash, but unless both have bent such proclivities to the rule of reason and respect for the rights of others, there will be "war in the camp" when they do not see exactly alike, and the stronger the will of each the harder the battle. Strong will is an admirable trait of character, one without which no man or woman fully succeeds; but when it is unguided by reason or justice it assumes autocratic con-

trol over the acts or lives of others, and not unfrequently becomes the despicable weapon of a coward. It seems that the best thing to do in guiding the life to the most usefulness and happiness, is first to perfect the individual character. This is not impossible of accomplishment. Know thyself. Study the self and develop the weak points, smooth off the rough corners and tone down the extreme characteristics. No man or woman is fit for the responsibilities of matrimony until this is faithfully done. The great error in our method of education is, that these things are not pointed out to the young, and are only half realized by the older ones after bitter and galling experiences. Once the individual character is understood (and this may be calculated with almost mathematical precision) and well under control, the great law, "like likes like," will surely bring its mate.

Man's cause and woman's cause are not two separate and distinct objects; they are one, inseparable and indivisible. That which is true for one is true for the other. That which is just for one is just for the other. That which builds up the one builds up the other also. Then let each see to it that he stand not in the way of the progress or rights of the other. Let man ever remember that when he takes as wife the slave, the bond-

woman, the Hagar who has not the power to resist the authority of her master, he thereby begets the Ishmaelite, the hater, the brawler and fighter, he who is turned out into the wilderness to wander through an unlovely life, not having been born of love. Let woman remember that when she, like Sara, gives Hagar unto her husband, or connives at things wrong in themselves, or upholds the double standard of morals, she is sowing within her own breast seeds of enmity against her less fortunate sisters who are in the bonds of ignorance, thus preventing her own son, Isaac, from being the perfect child of promise. Moreover, she places in the hands of Abraham (man) an authority which belongs of right only to God, which is Love. Then let each woman see that her ideals are such as will result in the perfect child, the child of love, for only in such can happiness be found.

CHAPTER VI.

MARRIAGE, MENTAL, SPIRITUAL, TRIUNE.

“Is marriage a failure?” “What is marriage?” are questions which have received much consideration of late years. Books without number and newspaper articles *ad infinitum* have wearied the public by constant presentation of these subjects, and the two questions stand as at first, unanswered. How can marriage be a failure, when ‘tis only by virtue of marriage that the universe exists? Marriage is union. The universe is the harmonious, united whole, hence it is the expression of perfect marriage. “As above, so below;” “as is the higher, so is the lower;” hence as union or marriage is the bond which holds the universe in existence and equipoise, so marriage is the bond which holds the earth life in continuation and happiness. We are forced to believe that the question is asked only by those who, having felt the force of failure, are striving for a better understanding of Truth. There are signs of upward tendency which we

hail with delight. That we have been living in a very material, physical age can not be denied. The planetary positions and indications have been such as to bear out this statement. The wars between nations, the dissensions among individuals, the increase of divorce and general dissatisfactions which have been such pronounced features of the last half of the nineteenth century, prove positively the materialism of the age. Out of this materialism the world is now struggling. That such an age should view marriage as a purely physical matter is not surprising. In consequence, laws concerning marriage, divorce, etc., have been made from the purely material point of view, and often we find them with a financial coloring, as of a bargain in goods and chattels. That such must result in dissatisfaction is inevitable.

Who can accurately compute the money value of soul or mind? Man is a creature composed of soul, mind and body, and in marriage the entire man participates, else it is not marriage, being only partial. We claim, then, that the laws regulating property in marriage, divorce, etc., are made from the standpoint of only partial marriage, with the expectation of failure or division, or dissension. How can there be any dissensions in union? How in

the perfect marriage of mind, soul and body can there come questions of "mine and thine?" Is it not self-evident that in perfect marriage, the triune marriage, (and aught else is not marriage), laws of property rights, divorce, etc., are superfluous? How could aught but "ones" exist in the consideration of things? Does it not seem, then, that our laws are made more in reference to the mistakes of matrimony than in relation to marriage?

Did the ideal of true marriage exist in the minds of the law-makers, would we not have such laws as would tend to the consummation of such perfect marriages, rather than such as relate to the division of property and of children, the rights of the husband (who is no husband) and the rights of the wife (who is no wife)? Our idea of intellectual education has resulted in a grand system of public schools, so that to-day no boy or girl need go through life without the ability to read or write, and the opportunity to become grounded in at least the rudiments of an English education. Suppose that along with this system of intellectual education there was a department devoted to the real issues of life, where each individual could be given the means of self-knowledge, girls and boys instructed as to the real nature of marriage, girls taught the holy mysteries of womanhood and instructed concerning maternity, its

right and wrong developments, boys taught the true nature of manhood and brotherhood, lifting the latter to its true level, nearer to that of the fatherhood of God, and not as to-day finding in fatherhood simply the furtherance of their so-called rightful sexual pleasures. Under such educational advantages—knowing well the self and hence others—how could mistakes in marriage be the everyday occurrences they are? That they are everyday occurrences the divorce courts attest; and one who can read the signs of misery may look into the faces of most any ten married couples and plainly see disappointment stamped on more than half of them. Then, too, consider the children; how much better their lot when born in and of intelligence rather than ignorance.

Did you ever consider that appalling fact that the world is made up largely of hap-hazard children, children who are as it were hurled into existence by chance and not at all by an intelligent fore-thought and plan. A builder who would throw his materials together regardless of fitness as to length, position or appropriateness, would at the work's completion be laughed at for placing shingles for flooring, sleepers on the roof, long planks on short sides and short planks where long were needed. Yet when men and women contemplate the building of a flesh and blood house

which is to be occupied by an image of the living God, there are few instances in which they do not throw their materials together as recklessly as the foolish carpenter above referred to. Question married women and an average of eighty per cent at least will tell you that maternity was an unthought-of subject to them at marriage; and as for men, the real sacredness and responsibilities of fatherhood touch but few, even of those who are fathers of families. When something to eat or something to wear is provided, the duties of fatherhood are well done. It is possible to plan a house, know its exact shape and appearance, estimate every necessary piece of lumber to be used, know the exact length, breadth and thickness and place for each piece. Then when all plans are matured, it is an easy thing to construct the house, bring forth the materialization of the mental image. If it be a thing of beauty, if the ideal house has been all it should be, then it is a fit dwelling for the noble and high-born, for the kings of men. It is equally possible to perfectly plan the flesh and blood house, estimate the necessary elements and mentally plan each detail. If there exists union in the ideals of each builder—that is, if they are truly married—then the materialization will be in exact accordance with the ideal, and the structure may be the fit dwelling place of a noble

soul, one who more nearly approaches the reflection of the perfect undistorted image of God. It was truly said by one of earth's greatest souls, that "ignorance is the cause of all sin and misery" and nowhere is this truth more evident than in matters of marriage and paternity.

"But," I hear you exclaim, "some of the most intelligent and highly educated marry most unfortunately and have the worst children." What of that? Does a knowledge of mathematics enable you to make music? Does the understanding of geology enable you to make a pie? Neither do any of these teach you the laws which should govern marriage or paternity. All knowledge is desirable, yet in this short life it seems impracticable for one to master each branch, hence a knowledge of things in general, and a special and as far as possible absolute knowledge of the particular branch of knowledge which one expects to use in this life, would seem the sensible idea to hold. The mathematician, the astronomer and geologist are none the less thought of because those things are not a part of their lives. It is the things which we undertake to do that we should master and understand.

Marriage and paternity are two of the most common things in the world. The mathematician and the musician, the astronomer and

broom-wielder, the geologist and the pie maker are all very apt to be found in the family life at some point between the cradle and the grave. Does it not seem, then, that a universal practice should be universally studied and understood, rather than with an evil-minded assumption of modesty(?) relegated to the limits of undiscussable subjects? If one has a journey to travel he starts off rightly-faced in the right direction. So in the journey of life. An ultimate of success is more easily attained by facing in the right direction. This is possible only through knowledge—self-knowledge. A thorough, scientific and exact knowledge of the self, of its laws of being, of attractions and repulsions and their causes, and of our abilities and talents, will lead not only to success for the individual, but to our spheres of greatest usefulness to others. This of course must be the preliminary to intelligent marriage, and this would usher in a glorious era of right-born, rightly-developed men and women. May we not confidently hope and expect that this knowledge universally accepted and lived will usher in the perfect era of millennial bliss? The truly married person is triply married, each side of his triune nature being united to its corresponding complement. To such an one the home becomes a harmonious universe, from which he looks forth upon

the outside world, with joy for its successes and compassion for its errors. In his home his soul finds companionship in its mate—no need to go outside for intellectual pleasures. Is not his companion his intellectual equal and co-respondent? In the presence of these higher pleasures merely sensual enjoyments are often kept much in the background, but when they do demand recognition and gratification their joys are enhanced to an untold extent through reciprocity. This would be the ideal marriage. Alas! of those we see an amazingly small percentage. Most marriages are consummated upon a physical basis only. The body reaches maturity at about the age of twenty-one. The mind may grow on and continue to accumulate knowledge and power down to the very brink of the grave, as in the case of Mr. Gladstone, Bismark and other historical figures. The soul lives on into eternity, where it blossoms and fruits. During the growth of the body the mind and soul powers are largely latent. We could not expect the intellectual or spiritual effort from a boy of ten that would be natural to a normal man of forty. The fact, then, of early marriages proves the undue activity of physical attractions in their consummation. Here is the rock to be avoided. Be cautious about marrying early in life if you wish to marry happily.

Don't marry until your mind and soul are sufficiently awakened to have a voice in the matter. Physical love soon exhausts itself. Result: disappointed, sour-tempered, sharp-tongued women, and dissipated, reckless, woman-sneering men. Did you ever see any such?

It may be in some rare instances that man or woman conquer themselves to the extent of overcoming evil tendencies, but even then the life is not altogether happy. It seems to be a fact of nature, that, no matter how discordant the union between a man and woman, in most cases the children continue to multiply. Can any sin be more horrible, more contemptible than to bring upon the scene of action creatures born of exhausted physical love? Is it any wonder that the world has many wicked, loveless citizens? And there are many persons in authority who teach that this is right and just! Teach that the husband always has a *right* to his wife's body. And here comes into play an outrageous practice which ought to bring the blush of shame to the cheek of a "heathen." The holiest and purest feelings which throb in woman's breast—her mother love—is used as a whip to drive her to bodily subjection to man, and to continue the bringing forth of the children of passion. If she be not her husband's whenever he so chooses—if she refuse him his sense

gratification—then he is justified in spending time and means elsewhere and refusing to support her or their mutual children. So to clothe and feed the children already his, the woman must often give her body a living sacrifice on the altar of mother love. We know that many of our readers will raise their hands in horror and exclaim, "such things cannot be!" Yet such is the fact, and it is a very common one. Any physician will tell you of the enormous number of undesired children born into the world and of the number and variety of inventions to "prevent conception."

We repeat the statement, that often woman's love for her children is used to drive her to bodily subjection. Man may sometimes be unconscious of his brutality in this matter, for so rooted is the idea of his marital right that he often takes it as right, and any other view does not even present itself. Even in cases when child-bearing may be almost certain death to the woman, the written and unwritten law regards man's "rights" as of more importance than her life, and instead of learning and practicing a true manly self-control, he will bring her down to death's door and be amazed if she suggests that it may be his fault! Yet it is often murder. So thick is the veneering of selfishness that he cannot perceive wherein he has done wrong. And yet the world will

receive such a creature as a man, not a brute. Brute? Why, society should feel insulted at the comparison, for there is no brute which forces maternity upon the female. The contemplation of such slavery is enough to make the blood boil and the pulses throb. If we must have laws made more in regard to mis-marriage than true marriage, let us at least have just laws, such as can by no possible means be construed in a way to bind woman down in slavery of body. Give her at least the opportunity to bring forth children born of love, or none at all. In the name of God and for the good of man, let not marriage mean the bodily subjection or degradation of woman! Such is not marriage at all, but slavery of the most degrading and disgusting type. Many women utter in heart the cry, "give me freedom or give me death!" In the whole world over, the spur is popularly used to enforce submission, that of humiliating the loftiest, purest and holiest sentiments of the wife and mother. Let us turn from the subject—it is too heart-sickening for lengthy consideration. Still the facts exist everywhere about us, and if you use your eyes and common sense you cannot fail to see them.

CHAPTER VII.

MATERNITY.

When, armed with hope, a woman takes her life in her hands, and goes down into the "valley of the shadow of death," and while the sweat drops of an agony greater than mortal mind can conceive stand upon her brow of pain, plucks a delicate and tender blossom of immortal life to place in the bosom of Love, it seems as if a natural sequence would be that that love should be increased and intensified, to in a measure repay the debt thus created. When we touch upon the subject of maternity we should feel like Moses when in the presence of the "burning bush," that we are treading upon holy ground, for it has been claimed that mother love is the only human love which is free from the taint of selfishness. Upon maternity hinges the upward or downward tendency of the human race, for a nation, like a stream, can rise no higher than its source—its motherhood. When the Greeks of old attained their maximum of beauty, their perfection of physical development, motherhood held a sa-

cred place in their thoughts and actions. The woman who, evincing the signs of approaching maternity, went to any public place, she was the object of the utmost respect and consideration. Hats were doffed and way was made, each man vieing with every other man in showing, not the most respect to the woman merely, but to the sacred motherhood which she represented. Art and sculpture galleries were built with a view to the privileges the women should have of contemplating the beautiful and perfect in development, both natural and ideal. They were expected to receive direct benefit from these advantages, and the result was the bringing forth of that race of people which in history figures as the perfection of beauty and physical development. The Athenians evidently saw in motherhood a sacred trust which they had no right to stand in the way of accomplishment. The woman to whom was entrusted a human soul owed that soul the duty of as perfect development as she could possibly give it. They had no right to hinder its welfare by shutting her up within four walls by the sneers, the innuendoes, and the vulgar suggestions of vulgar minds. They saw in motherhood something more than the result of carnality; it was treated from the higher point of view, and consequently the woman was not ashamed of her high office of

maternity. She was accorded every privilege for perfecting the organism given into her charge. It is scarcely possible to refrain from pointing to the vast difference between the Athenian treatment of a pregnant woman and the methods pursued to-day. She who to-day evinces signs of approaching maternity must feel, if she ventures out in public places, that she is the target for all sorts of insinuations. She is termed immodest, indecent or bold, all of which charges are untrue, unless every man's mother has been an indecent, bold, immodest woman. The men of the material age view motherhood only from the disgusting standpoint of the result of carnal intercourse. The evil of their thoughts prevents the sacred consideration which would arrest the vile innuendo and demand of true womanhood, that constant and sincere respect and helpfulness due to woman.

That the mental, spiritual and physical consideration of the pregnant woman leave their indelible impress upon the developing child is an indisputable fact which medical science admits. How, then, can men cut their wives off from those things to which they have a right—those things for which they yearn—and still expect them to attain to or approach the mark of perfection? How, when cut off from social pleasures, can woman develop as a social

creature? Deprived of exercise can she develop energy? Not receiving love can she imprint lovely qualities upon her child? Forced to feel ashamed of her condition, how can she but impress her offspring with traits of shamefacedness? Thrown upon her own resources, her thoughts are turned inward and she grows to consider motherhood a curse. She dwells with anticipatory horror upon her approaching confinement, and the chances are that all of the society she enjoys will be that of women who will relate to her every harrowing experience they have ever heard of or imagined.

That the mind has great control over the body is another fact proved by mental science. So we are not left without a scientific reason for the number of fatalities, accidents and suffering attendant upon the natural functions of child-bearing. We assert positively that child-birth may be robbed of its horrors, and its pains reduced almost to insignificance, if the woman be allowed natural surroundings, the affection which is her due, and the just consideration which should be rendered every living creature. We once knew personally a young woman who, of active habits and lively nature, upon finding herself pregnant, was told by her husband that his wife must never be the object of indecent remarks, such as he

had heard thrown at other women in such condition. So for six long months she was a prisoner in her small home, almost afraid to sit in her window even. She had been accustomed to society, church, theatre and concert. These were now out of the question. Her husband was just starting in life and wanted to save every nickel, so when asked in the mornings for money for current expenses, would tell her to get the money out of his pockets, but "be sure you take only what you need!" She grew to consider her just demands wrong, almost equal to theft. Often she would take the amount needed and then afterwards go and slip all or part of it back, particularly if the husband asked, "Are you sure you didn't take more than you have to have?" Her life was made wretched while she tried to concur in his ideas of economy. She could not but feel the sense of loathing against such niggardly treatment. From a lively, accomplished, intelligent girl, she became an harassed, careworn, crushed woman. Her whole system became poisoned by the mental atmosphere her own husband had created, albeit ignorantly, but none the less truly. Her confinement was attended with all the distress common to such conditions, and she became a victim to a violent attack of septic fever induced by the inflamed state of the

blood. Her affection which had been very deep for her husband became reversed (although unconsciously) and when in delirium if he but entered the room the effect for the worse was at once noticeable. She recovered, but she was never the same wife toward her husband, though she conscientiously tried to avoid any undue estrangement. Her child was hateful, cross, restless, and a *thief*—made a *thief* by his father's parsimonious habits. Consider if you will this question: Ought a woman under such circumstances to continue to have children? Martyrdom is not a thing of the past altogether. You may perhaps say that such a case is exceptional. But it is not. Thousands of such instances occur every day, and if you but keep your eyes open you cannot fail to see them upon every hand. Every effect has, is bound in the economy of nature to have its adequate cause; hence when we see children perverse, restless, unhappy, wicked, we may rest assured there is something wrong about the methods of propagating this human fruit. And often, that something is the treatment accorded the mother. If practicing physicians will observe closely they will see that in cases of confinement the presence of the husband, if he be a loving, sympathetic and considerate husband, is of great benefit and help. The love and sympathy existing

between the two, causes harmony and unity which very materially assists nature in the performance of her work. If he hold her hand the life forces of the two seem to rhythmically unite, and he may give her physical strength, in time of great need. Her system is thus assisted in its efforts to relax, and the pains being ameliorated and the strength buoyed up, there is a much greater chance for a speedy and happy consummation of the labor. Vastly different is the case where the husband be not sympathetic and considerate. Instances have been known in which the patients have been thrown into convulsions by the entrance of the husband. Nature was checked in her work, the mother's system tightened instead of relaxed, and extremely ill effects have resulted therefrom. Why so? Because the woman, accustomed to rebuffs and lack of sympathy, is involuntarily thrown upon the defensive by the mere presence of her husband, which serves much as a dash of cold water to chase away every natural impulse.

Love is harmony, and harmony causes the life forces to pulsate rhythmically. This produces the condition which we call health. We hold that it is a sin against the self, a sin against the child and a sin against the husband and the state, for any woman to continue

bearing children outside of the proper conditions of health, harmony or love. A sin against the self because love is the only legitimate excuse for procreation or marriage; and when the latter exists without this redeeming feature the self is debased to the desires and demands of passion. When the holy impulse of co-operative love is banished, the self is forced under the ban of lust. Under such conditions soul growth becomes a matter of impassivity, and even physical life is shortened, for the life forces being for the most part consumed by the animal passions, they are not sufficient to nourish and maintain either mind or body. A sin against the child because if the child be not born of love it is born of passion. This brands into its very nature the tendency to sensual indulgence, and gives it the downward impulse as a send-off to begin life, rather than the upward impulse to reach out into the realms of love—of God. A sin against the husband because he is thus encouraged in a life of sensuality; whereas, if the truth were reasonably followed, it would, at least to some extent, check his passionnal nature. Submission to tyranny in any form but serves to develop the tyrant. The world knows not a more galling, debasing, soul-crushing form of tyranny than sexual tyranny. It may be argued that many men will not lis-

ten to reason in this matter, but will fly into a passion and lose all sense of justice. This may be true; but does not this clearly prove his unfitness for paternity? A woman's first duty is to herself, and to save herself from being the victim of lust, whether in the marriage relation or out of it. A sin against the nation, in that a child cheated of its birth-right of love will not be the noble, God-fearing, country-loving citizen which is to be desired. The autocratic, domineering, passion-serving man is far more apt to become a burden to the state than an honor. The state, the father, the child and the mother will all be benefitted when the reign of Justice, Truth and Love is inaugurated—when we have laws which consider the rights of motherhood from a stand-point of justice rather than masculine desire.

It is but a few years since the repeal of that inhuman law which gave to a man the right to will away his unborn child. Woman pays the price of untold agony for her child, and into its flesh and bones are put her hopes and fears, her longings and despairs, her very soul. God, then, gives the child to her; but man steps in and makes such laws as allows him to take the child if he so desire, but under no circumstances does the law compel him to take a child who bears in its birth the brand of shame. Is it not evident that woman had

nothing to do with creating such laws? She must bear her share of the world's burdens; she is taxed (save the poll tax) and in many ways he is not taxed. Yet she must have no voice in legislative matters, no power in matters of vital import to her concerning the disposal of her own body and property and the care of her own children, for whom she has paid the price of tears, pain and blood! If the twentieth century keeps time with the progressive march of woman in the nineteenth century, we may confidently expect to see wonderful changes. An enlightened motherhood, a desired and rightly developed progeny will necessarily force man upward, until we may hope to see him rise superior to the base animal instincts and govern his life by reason, justice and self-control. The silly, sentimental ideas now often advanced will become a thing of the past. A dear old gentleman of another day once remarked, "You women are too aspiring; be content to rule as of old, for, my dear, as long as a woman has a smile or a tear she can rule a man!" Probably she could so far as he was concerned; but there are hordes of men from whom a smile or a tear would provoke a rebuff or a knock-down blow. But if even all were so ruled, would it be right? Who wants to have to keep smiles and tears forever on tap to carry every point,

reasonable or otherwise? Why not be governed by justice, truth and love, and let smiles and tears take their subordinate places. Imagine a court of justice being ruled by smiles and tears, and the lawyers using such arguments to prove their cases! Would justice ever have a show? Nay, my dear sir, woman wants that which is justly and reasonably her own. She wants the power, legal and customary, to make of motherhood the holy shrine of noble God-like manhood. She wants the ownership of her own body. In marriage and out of marriage she knows that she should have exclusive right and power over her own body, and it should not be attained at the sacrifice of a livelihood for her children. She knows that these two demands involve nice points of law which man perhaps cannot justly adjust. Hence she demands of man an active recognition of the fact that the world was made for woman too; that she should have equal opportunities to develop her ideals; for though she may have so long lived with crushed or buried ideals, that he claims she had none, it is untrue. Her ideals exist and are daily crying to her for development. Opportunity for such development would enable her to lift the world upward—not downward!

LOVE, COURTSHIP, AND MARRIAGE.

Marriage is the oldest and one of the most important institutions on earth. It has its foundation in the nature of man. It shapes the fortunes of families, and sometimes determines the fate of nations. We cannot overestimate the importance of marriage, for the domestic circle is the foundation of society, government, and laws; hence, every effort should be made to improve, perfect, and elevate it. If the family is industrious, economical, studious, moral and refined, so is the society of which that family is a member. But let discord, ignorance and selfishness reign in the social circle, society at large will feel these contaminating influences. The query may be ased, What have Physiology and Phrenology to do with Marriage? "Much, every way." Physiology teaches the laws of life; the importance of health in the family; the best way to preserve and regain it when lost. It enables us to perceive the relations between the mental and physical conditions of parents and children; it qualifies us to understand the import-

ant fact that parents transmit their peculiarities to their children; that children are perfect in organization in proportion that certain laws are obeyed. Hence, it is necessary to take Physiology into account, in order that we may carry out the highest design of the marriage institution. Physiology also gives us a knowledge of the temperaments, and enables us to judge of the adaptation between two organizations in marriage. If a young man read his own nature by the light which Prenology sheds upon it, he can readily understand what temperament is needed in a companion for life to secure an adaptation that will produce harmony. Union in the marriage relation is something like a combination of chemical elements that have a natural affinity for each other. There are elements like oil and water, that never unite, so some minds are constitutionally dissimilar. If we were led by a sort of chemico-mental attraction in the choice of partners, we should, instinctively, be drawn into right paths, and require no knowledge on the subject. But this is not the case. Many persons are guided by their feelings—which, at best, are only blind guides—and make unfortunate selections. It is better to trust to the intellect, for it is much safer to allow the feelings to follow the judgment, than the opposite.

While extremes of temperament should not be blended, a contrast is desirable. A person with a very strong vital temperament should choose a companion who has a predominance of the mental and motive temperaments. The highly nervous should be blended with the vital, and the motive should not be united with the same degree of the motive. If both have a predominance of the masculine elements of mind, there will be too much harshness in the family; but if each have an excess of the feminine, there will be a want of vigour and energy.

Phrenology teaches us that in every respect physical and mental extremes should be avoided. If, for example, a man, who has large Firmness, should marry with this faculty in extreme, the result would be unfortunate. Neither would yield. A man in Syracuse, in the State of New York, had the organ of Firmness immensely large. He quarreled with his wife one day, and declared that he would not speak to her till she had first spoken to him. Her Firmness was about as large as his, and they lived two years in the same house without any communication with each other. The same is true with all the faculties. If the husband has an organ very large, the wife should have the same organ smaller, so that they may improve each other as much as possible; but

this cannot be done where both have the same deficiency, or the same excess in the development of the faculties.

We transmit our phrenology as our physiology to our children. It is a well-known fact, that when both parents have a predominance of the reasoning intellect, the children partake of the same peculiarity. If, on the other hand, the parents have an excess of the perceptive intellect, combined with a retreating forehead, the children will have the same phrenological type; but when one parent has a good development of those organs in which the other is deficient, the result will be favorable to the offspring. Phrenology, as well as Physiology, helps us to make allowances for the peculiarities of each other, and explains the cause of the great variety of disposition even in the same family. In fact, it gives us charity for the frailties of human nature.

MAN AND WOMAN, CONSIDERED PHYSIOLOGICALLY AND MENTALLY.

The sexes were created for each other, but their natures and duties are different because of the sex principle; hence each has the organization to do his or her own work.

Both have by nature a right to their own personal liberty. The one is not necessarily

subject to the other before marriage, nor should be a slave after marriage. Wedlock should secure mutual enjoyment: neither should be sacrificed to the other. Man was evidently designed to subdue the earth, and to assume the responsibilities of life. He is organized to take the lead, to be the responsible partner, and the father of his race, therefore, he has passion, and a predominance of the positive qualities. He goes forth to conquer, to break the way, and open new channels, is specially adapted to clearing the land, tilling the soil, raising the stock, building the ships, houses, canals, bridges, railroads, docks, fortifications, to defend his family, home, and property, to navigate the waters, invent and make machinery, to establish telegraphs, to do wholesale trading, shipping and out-door labor, to make and execute laws, to explore, work in mines and quarries, to study philosophy and science, to try experiments, to practice surgery, to preach, teach, comprehend mathematics, mechanics, astronomy, and chemistry. Phrenologically, he has those organs which give pride, determination, perseverance, energy, originality, and inventive talent; physiologically, he is strong, bony, and muscular, well adapted to action and locomotion; physiognomically, he has a strongly-marked outline of person, a large

chest, broad square shoulders, high cheek bones, a firm, confident, energetic walk and intelligent countenance. The average height of man is 5 feet 8 inches; his weight is 160 lbs.; his chest measures 35 inches; his head measures 22 inches, he has 150 cubic inches in his brain; his bones are large, and not as fine as those of woman.

Woman was designed, by her organization, to act the gentler part, to take a feminine view of subjects, to be a helpmeet for man, to exert a refining, persuasive influence over him. She is the mother of her race, therefore has parental attachment, connubial love, domestic feeling, patience, prudence, pliancy, kindness, and sympathy. Phrenologically, woman has large Approbateness and Benevolence, which give a desire to please and make others happy. She has also the elements of economy, sagacity, intuition, neatness, taste, musical talent, observation, memory of persons and things, power of conversation, agreeableness, refinement, chastity, faith, wit, sentiment, emotion and enthusiasm; consequently, she has the qualities to keep a shop, stationary and book-store, to sell goods, to take care of property, to make wearing apparel, to design, engrave, draw, to copy law-papers, to write prose and poetry, to report, set and distribute type, sing,

teach, entertain company, practice the healing art among woman and children, nurse the sick, and take care of her house and family. She possesses the negative and passive qualities. Having large Veneration, and not as large Combativeness and Destructiveness, she desires to look up to man as her protector. Her power lies in her beauty of form, face, and expression; in her refinement, elevation of mind, and gentleness of manner. Physiologically, she has a predominance of the mental, arterial and nutritive temperaments; hence she is organized on a high key, is ardent, intense, susceptible, warm-hearted, impulsive, and excitable. Physiognomically, she has sloping shoulders, rotund face and form, penetrating eyes, a kind, anxious, affectionate expression. The average height of woman is 5 feet 4 inches. Her weight is 120 lbs. Her chest measures 31 inches. Her head measures 21½ inches in circumference. She has 140 cubic inches of brain. Her organization is small, but finer in its texture than that of man.

Woman rules by love; man by force. He breaks the way; she makes that way smooth. He earns the money; she should take care of it. Man is the father of the race; woman, as the mother, nourishes and trains that race to perfection. She exerts as much influence her

way, and has as much talent to discharge her duties, as man has in his way and sphere. Their talents and powers of mind are differently directed by their nature and duties, and these cannot be compared as those of two men or two women.

Some men are very feminine, and some woman are very masculine ; yet the law of the sexes is the same.

The sexes, when rightly trained, exercise a good influence over each other. Men behave better in female society than when alone. Let a man live as a hermit and he is not so refined and gentlemanly in his character and deportment as when in her company. The presence of woman always improves man. One good woman will sanctify a whole company, and, I presume, that a gentleman has the same beneficial influence in a company of ladies. There is no reason why boys and girls should not be educated in the same school, and at the same college. They are born in the same family, and sit at the same fireside in childhood ; but what an excitement it once created when an intellectual woman undertook to obtain a college education ! Many think that young gentlemen would not study much if young ladies were admitted to their class-rooms, but it is my opinion that they would

study better, as each would be a stimulus to the other.

We should be educated for married life. I do not mean that there should be institutions for that purpose; but parents should remember that marriage is the natural destiny of their children, and should give them the information they need to enable them to fulfill their duties in married life. There are some judicious parents who are faithful to their responsibilities. May their number increase!

SOCIAL FACULTIES.

Man, as a social being, has brain in the lateral and basilar portions of the head. The organs of the domestic feelings and propensities are located in that portion which is occupied by the lower and posterior convolutions of the brain, mostly covered by occipital bone; hence, the social feelings are strong in proportion as the occipital region of the brain is fully developed. The social faculties give an impetus to the whole mind, and, when rightly guided, qualify the individual to sustain an influential position in society. The old systems of mental philosophy have not recognized the interesting fact that there are as many distant qualities of mind as there are distinct social relations to sustain. It has been the mission of

Phrenology to popularize this important truth, so that now it is generally recognized. For instance, there is a faculty of the mind which adapts the sexes to each other. This is called *Amativeness*: the function of which is to give love between the sexes. It is this which stamps man as the agent of his race. Frequently the power of amativeness is developed in giving life, vitality, general efficiency, thought, originality, and energy of mind. This faculty exerts a quiet, but modifying influence in the general intercourse between the sexes, giving to each a deep interest in all that concerns the other. It softens the proud, irascible, anti-social principles of our nature in everything which regards that sex which is the object of it, and increases the activity and force of all the kindly and benevolent affections. If the organ be small, the person is less susceptible to emotions of love, is cold-hearted and distant, disposed to avoid the company of the opposite sex, and frequently manifests a want of refinement, tenderness, warmth, and delicacy of feeling, which should exist between the sexes. The affections of such a person are characterized by purity of feeling, and Platonic attachment, rather than by those impassioned emotions which spring from large *Amativeness*.

The proper guiding of this faculty would

save to the human race a vast amount of health and constitution. When perverted, it depraves human nature more than any other propensity. Cities and nations have been utterly destroyed in consequence of the perversion of this organ. If an individual possess his normal strength of constitution, unimpaired by a loss of vitality, he will have sufficient energy to give to his business to warrant success, and failures would be the exception rather than the rule. If the opposite be true, he develops only half of his mind. Every act seems paralyzed, and he is in a state of stupor most of the time. His memory becomes enfeebled, and he can neither think, plan, nor execute. There is a great difference between a man who has the cup of vitality full, and running over, and one who has just energy enough to get along without literally "breaking down." Parents should select good books for their children to read, good associates, active and pleasant employment; for idleness and bad company are the forerunners of licentiousness.

Conjugality is another of the social organs. It gives a desire to unite and concentrate the affections for life on some one individual, to share with that person all in life, to be constantly in his or her society. When combined with Amativeness, it attracts and seeks one of

the opposite sex. Love between the sexes as such, does not produce marriage; but Conjugalit gives this union. This faculty is located in the lateral portion of the brain, just above the cerebellum. It is stronger in woman than in man. She is more social, and feels the need of a mate more than he, because her enjoyments are connected with domestic life, and her happiness depends more upon the gratification of her social nature. The majority of men can live tolerably well without a mate, if circumstances require it. The husband can leave home, stay away from his wife, and return again, looking as well as ever; whereas, his wife craves a companion, cannot live alone, and, if happily married, she becomes pale and thin when her husband is away, loses her appetite, sleeps but little, and has no enjoyment save when her husband is by her side. The latter does not comprehend this state of mind; he thinks because he enjoys himself away from home without her, that she should be equally happy without him. This faculty ties the knot of affection, blends the interests of two congenial souls into one, and thus cements their affections. The longer two persons, with this organ large, live together, the more they assimilate in looks, expressions, gait, and character. It constitutes the foundation of marriage, and sus-

tains the superstructure until the objects are separated by death. Some have this faculty so small, that they can love as many times as objects of love present themselves to their notice. I know of those who are only waiting for their companions to be removed by death, hoping then to have an opportunity to marry the one they love better. Some have several wives at the same time, as Solomon, and Brigham Young, of Utah territory. The latter had sixty wives and two hundred children. He must have been a very fatherly man, but with a small organ of Conjugal love. Some who have loved once can never love again, as in the case of Washington Irving. This is often the case where a person has led a secluded life, has not been much in society, and has suddenly become acquainted with an individual who calls out their entire love. These instances are, however, very rare. Some are married to those who never reciprocate their affection, and it is not until they have loved the second and perhaps the third time, that their love natures are wholly developed; so that though Conjugal love would seem to imply that a person could love but once, yet its real function disposes one to be true and devoted to the object of affection as long as life continues. My advice to those young wives or husbands who

have any anxieties concerning what their respective companions will do after their death, is, to banish at once such foolish feelings, and enjoy all they possibly can while life lasts.

Another faculty in the social brain is *Philoprogenitiveness* or *Parental Love*. It is located in the back part of the head, immediately above the middle of the cerebellum, gives fullness to the centre of the occipital bone, a roundness and prominence to the back portion of the head. The legitimate function of this faculty is parental love, and its influence is necessary to our social happiness, and the proper preservation of the children. It gives *instinctive* love for the weak and helpless offspring. Its power is increased in proportion as the object is dependent and requires care and solicitude. This faculty is more active when the child is young, and its *peculiar* province is to hold the mind of the parent to the child as long as care is necessary for its happiness, maintenance, the training and directing of all its mental and physical powers. Let there be a baby in the cradle, and the fond mother sleeps with one eye and one ear open. The father is not so mindful. He snores away till morning and does not know that the watchful mother has been up several times in the night to feed and care for the child, till she tells him in the morn-

ing ; but if there is no baby in the cradle, she snores too, and sleeps all night. This faculty is stronger in woman than in man ; is more active in girls than in boys. Girls are amused with their dolls, and if they have large Ideality, they will bestow as much affection and care on the doll, as if it were a real child. The boy has his kite, knife, hammer, etc., and laughs at his sister for "playing with dolls."

The lower part of Philoprogenitiveness gives love for animals, pet dogs, and horses. If a lady has no children, she will often pet and talk to a poodle dog or cat, as though they were children. A married lady with no children, has raised a large family of dogs. She takes care of them, pets and nurses them when they are ill, and has talked to them so much, that they are quite intelligent. They will go and open the door, or close it again as she bids them, and are really quite obedient to her wishes. In watering-places, you will see those ladies who have nothing else to do, carrying dogs when they are weary, giving them an airing, petting them and sending all the other dogs away, so that their own pet may not be contaminated. I visited a family in the north of England, where a lady was confined to the house with illness. She could not walk. She had a very lovely, loving cat,—the finest cat I

ever saw. She tied it to a chair, or to a side of the room, with a red string, as there was only one cat in the neighborhood that she thought was fit company for her own. Thus was her organ of *Philoprogenitiveness* exercised. Better love a cat than not love anything! yet we should centre our love upon something as elevated as possible, and while there are so many fatherless and motherless children in the world, ladies need not be at a loss for something to love and fondle. If it were not for this faculty, the child might be neglected in its early helpfulness, when there is nothing in its nature and condition to render it particularly attractive.

The same is true in the animal world. The hen is devoted to her chick, until she has taught it to scratch for its own food; to catch its own grasshopper, to fly on to the roost itself. The bird is devoted to its young in the nest. She feeds them for several weeks until they can obtain their own food, protect themselves and become comparatively independent of the parent: By the aid of the intellect, the fond mother understands the wants of the child, and develops its body and brain, so that the child is prepared to go forth into the world and take care of itself. The parent who has large *Benevolence* and *Philoprogenitiveness* combined

with small Combativeness, Destructiveness, and Self-esteem, is too obliging, accommodating and subservient to his children. When there is the reverse, and the selfish organs are strong, the parent is liable to be severe and harsh in the treatment of children, and to look upon them as so many impediments in the way of his prosperity and happiness. Some thank God for all the children they have, as Mrs. J., of Chester, England, who had 33; while others wish that they were entirely free from such responsibilities. The phrenological developments explain a great variety of mental manifestations in this respect.

Another organ in the social group is *Adhesiveness*. It is located on both sides of Philoprogenitiveness. The function of this faculty is to give friendship, attachment, and sociability. It draws families together with gregariousness of feeling, and unites them in permanent bonds of affection. Through its influence, we prefer the society of special, particular friends, and devote ourselves to them. It leads to intimacy, a free and unrestrained communication of thought and feeling, a desire to confide in and rely on the object of our affection. Large Adhesiveness makes the warm hearted, social member of society. Small Adhesiveness renders a person cold in his manners, unsocial

and unfriendly. I know a cold hearted man, who has been married five years, and boasts that he has not kissed his wife once during that time. He travels nearly all the year, and having the organ of Adhesiveness deficient, forms but few attachments, and cares very little for friends or relatives. With this faculty large, the individual welcomes his friends with great cordiality when they visit him. It is a bond of union to link society together. It is naturally stronger in woman than in man, and when she has large Adhesiveness joined with large Philoprogenitiveness, she is pre-eminently adapted to make the domestic circle "a heaven upon earth."

Adhesiveness inclines a woman to make more sacrifices when she loves and weds, than a man, to bestow more affection on her husband than he is capable of reciprocating. When Adhesiveness and Approbativeness are both large, she desires attentions, and the manifestations of friendship. A young lady with this confirmation of brain, married a gentlemen who had Adhesiveness and Approbativeness small, and the intellectual faculties large; the result was unfortunate, particularly in the case of the lady. After marriage, they moved into the country, near a "growing town," but several hundred miles distant from where the young

lady was born. They had the advantage of fresh air, a fine garden, etc., but the husband spent nearly all of his time in the town, looking after business, coming in contact with society, hearing the news, enjoying and improving himself. The lady, as a matter of course, remained at home to attend to the family duties, and frequently saw no one but her servants during the long day. Her mind, naturally, centered on her husband, and she looked forward to his return in the evening, as a relief from the monotony of the day. A description of one evening, which was a type of the week, may be interesting. As the hour of his arrival approached, she watched from her window to catch the first glimpse of his coming, and as soon as he was in sight, she went to the door to meet him with a kiss. He received this greeting coldly, and, as he pushed his way into the house, said, "Come! ain't supper most ready?" He wanted to get through with supper, for he had his pockets full of newspapers, which he was anxious to read. Quite impatiently he added, "Hurry, hurry!" The good wife hurried the food on to the table, and he hurried it down into his stomach. He finished his supper before his wife, and said, "Come, come, clear off the table, I want to read." She silently removed the dishes, and he pulled a

paper out of his pocket. Drawing his chair close to the table, where he could have the best of the light, and with his feet on a level with his head, he placed himself in an attitude for the evening's enjoyment. His early training had not been of the most refined kind as you can judge, but he was considered a gentleman. After a little time, his wife came with some work to the table, hoping to have a friendly chat. They both sat silent for a time, and the husband made no sign of pleasure at her presence. The baby cried: "Wife," said the husband, "will you take up the baby? It makes such a noise that I cannot take the sense of what I am reading." The wife took baby. It had waked to get a kiss from its father, but he did not think of that, only that its noise had abridged his pleasure. The wife sang baby to sleep, and again came to the table, hoping her husband would soon lay down his paper, and converse awhile with her. But he still continued to read, so the wife ventured a remark. "My dear, who did you see to-day? Where have you been? What have you been doing?" "Eh?" said the husband, grumly. It is all the consolation she received. He continued his reading. After a while she spoke again. She cannot help it. She is a woman! She wanted entertainment, and was

willing to do her part towards obtaining it. "My dear, did you see that splendid turn-out to-day?—fine horses and equipage. I didn't know there were such stylish people in this region. Who were they?" "I am reading, my dear," said her inconsiderate lord. That is all the encouragement she got," and he still continued to read. After a while, he had finished one paper, and intended to carry it across the street to his neighbor. *He* has read it. The news is in the family, and that's enough. He then took another paper from his pocket, and commenced again to pore over its columns. Finally, the wife saw that there was no chance for conversation that night, for it was nearly ten o'clock, and, as she really desired him to make some purchases for her on the morrow, when he went into town, she mustered courage, and broke the silence again. "My dear, when you go into town to-morrow, I wish you would buy for me some pins, some needles, some thread, and some tape: I want to make a dress for baby." Then the husband rose and in an offended and very dignified manner, threw down his er, paper, exclaiming, "Every time I come home and attempt to read, you keep that eternal tongue of yours going; it's no use trying," and he went sullenly to bed.

If this husband had read aloud to his wife,

or had rocked the cradle while she read to him, or had only left the papers at home once in a while for her to read, it would have been a great pleasure to the wife, and she would have continued to improve her mind. Whereas, if her time is entirely spent in domestic drudgery, though she may have been intelligent and accomplished when he married her, she will retrograde, while he will progress by his constant contact with society. By-and-by, he will spend his evenings somewhere else than at home, with those who can entertain him better than his wife, and thus trouble will come into the household. A man never makes a mistake when he keeps his wife posted in the news of the day, and gives to her every opportunity for improvement. She is a more congenial companion for him, and is better qualified to educate the children. Besides, he contributes in this way to the health of his wife and family. Many a wife is ill for no other reason than because she is obliged to stay at home all the time; scarcely sees her husband, and has but little opportunity for entertainment. She pines in solitude, loses her brilliancy, sharpness of mind, appetite, health, and life itself. She goes to bed discouraged, and the doctor comes, feels her pulse, looks at her tongue, cannot understand what the matter is

with his patient, but as they have sent for him to prescribe, he must do something; so he bleeds, blisters, and gives medicine. But it was the kind and sympathetic attentions of her husband she needed, instead of medicine from the doctor. If the husband had occasionally gone with a carriage to the door, and said to his wife, "Come, my dear, let us have a ride into the country, let us go and see our friends, or attend some pleasant entertainment," he would have perhaps saved his wife's life. The best medicine a man can give to his wife, is an interchange of thought and feeling with others in a friendly manner. It is as much the duty of the husband to look after the welfare of his wife in this respect, as to make money in his business.

One of the illustrations of its manifestation is connected with the following incident, which occurred in Boston, Mass. While examining the head of a gentleman, I remarked, "that he was not adapted to the social and domestic circle,—that I pitied his family, if he had one." He expressed surprise, and said he was a man of large family. The regret was repeated, with the explanation that he was unable to enjoy the family circle, and render himself a social man. Nothing was learned of the case until I visited an adjoining town, and was called upon

to examine a family of six children. At the close of the examinations, I placed my hand on the head of the mother, and told her she was very social, companionable, warm-hearted, friendly, and capable of enjoying society and company. She wept, and said, "the remark was true with reference to her capacity to enjoy friends and society, but she had been deprived of the privilege since her marriage. In compliance with her husband's commands she had not been into society since her marriage, nor had she the privilege of receiving her friends at her own table. She said her husband's place of business was in Boston, and that he spent most of his time in labouring for the benefit of the slaves at the south ; but she had none of his society, and none of his help in taking care of the children. She was left to do the best she could alone." On returning to Boston, I visited the place, and found, to my surprise, that the cold-hearted man whom I had previously examined was the husband of this affectionate wife. Adhesiveness, with the social brain generally, was small, while Benevolence was large, and through the force of circumstances he had directed it towards foreign objects of charity rather than to his family. He could have manifested as much charity for

others, and, at the same time, could have been more social at his own fireside.

The organ of Adhesiveness is a very powerful stimulus in professional life. Those clergymen, physicians, teachers, and politicians who have large Adhesiveness, with fair intellectual qualifications for their respective vocations will be eminently more successful than others endowed with *genius* who have less of the warm, social, genial nature. A salesman, with a warm, social, friendly disposition, will be of much more service to his employer, than one who is cold and indifferent to the wants of his customer. Cultivate this faculty of Adhesiveness. It will not only gain for you a position in society, but enhance your usefulness and happiness.

The natural language of Adhesiveness makes the head hang on one side, and incline backward over the shoulder. The portrait of Princess Alice, probably taken when she was in love, is a fine illustration of the point. You never see persons throw their heads on one side unless they have been in love. I can always tell by looking at my audience who have been under the exercise of the social faculties.

A young man of my acquaintance wished to marry, but could not succeed in getting any young lady in love with him. He was astound-

ed at his failure. At one time, he donned his best attire, and went with a great deal of dignity to see a young lady. He carefully sat down in his chair, very erectly and precisely adjusting himself, as though he were to have a photograph taken. He was on one side of the fire-place, and she on the other. "Very rainy, this evening," observed he. After a pause. "Crops very backward this season." Another pause ensued. "Did you hear of the accident? a boy got run over with a cart." In this way the evening passed, and about nine o'clock he rose to leave, asking, "if he might come again." The young lady did not say "yes," and he could not understand why he made no impression. He thought he acted like a gentleman, and so he did, but not like another young man who called to see a young woman he loved. He sat on the opposite side of the fire-place for a time, wanted to draw nearer, but did not exactly know how. She spoke in rather a low tone of voice; and he, feigning not to have heard, moved his chair forward a little, with the remark, "I didn't quite hear what you said." She repeated the observation in the same low tone of voice, and again he drew nearer, saying, "I am a little deaf, in consequence of a recent cold, I suppose!" After a while they soon became very

social, passed an agreeable evening, she invited him to call again, and the final result was, that they were mutually pleased with each other, and were married.

The Irish, as a nation, manifests this organ in their promptness to defend the cause and character of their friends. The Hindoo has of it. The Scotch, as a Nation, have it large, as all their authors evince.

The last faculty of the social group is *Inhabitiveness*. It is located directly over Philoprogenitiveness. It is near the termination of the occipital and parietal sutures. This faculty gives attachment to place, love of home and country. The necessity for a primitive faculty, from which results attachment to country, home, and residence, will be at once admitted, when reference is had to the great variety of clime, soil, and institutions of which the earth is composed.

A fixedness of habitation is absolutely demanded for all improvements in the arts and sciences, in social and political institutions. How applicable, then, the quaint old proverb, that a "rolling stone gathers no moss." Compare the Bedouin of the desert with the Anglo-Saxon; the wandering and predatory habits of the former, with the desire to be settled, the love of country, of the old homestead, so con-

spicuous in the latter. The Arab race were originally far more enlightened than the natives of Britain. At one time they were the intellectual teachers of the whole world. But they have been such a wandering people, that they have retrograded while others have progressed. The barbarous hordes of the Scythians, Goths, Visigoths, and Huns improved wonderfully in their modes of life, and in intellectual culture, after they settled in the south of Europe.

There are some persons who are never contented away from their homes. They must sit at their own fireside circle, or they pine and are extremely unhappy, whether they are surrounded by friends or not. The Irish are particularly attached to the land of their birth; and although the tide of emigration has carried many to other countries, yet there is no place half so dear to them as Erin's green isle. What can stimulate to exertion more than the knowledge that our achievements will be of service to those we love in the family? The love of home is one of the most important features in domestic life. In the formation of those ties which must eventually lead to a settled residence, particular regard should be paid to the faculty which produces pleasure in such a settlement, as without that, a reverse state

of feeling will govern our decisions, and influence our conduct.

The social faculties are very powerful in their effect on the happiness and perfection of the race, and when legitimately developed lead to marriage and the formation of the domestic circle.

The object of marriage should be to perpetuate the race, to develop and direct love, to secure the best possible influence of the male and female mind, to give a healthy stimulus for the action of all the mental powers, to unite the human race, to lay a foundation for society, to form a bond of union between nations.

The qualifications for married life can be briefly stated to be a well developed physical organization, including maturity of both; a social and domestic disposition, self-government, discipline, industry, good habits, self-respect, good principles, and a proper education for discharging all the duties incident to married life.

Happy marriages have their foundation in love; but it may be well to define what we mean by the term "love;" for it has every variety of signification as we use it. "Perfect love," as applied to a true union of two in marriage is something more than is expressed by the ordinary acceptation. It is something that

cannot be weighed or measured, seen or handled, lent or borrowed ; use only brightens and strengthens it, age gives it intensity and power of action. It never wearies nor faints ; forsakes nor forgets its object, slight nor trifles, wears a false smile, nor assumes false colors. It is always warm, alive to sympathy, smiling, pliable, gentle, humane, disinterested, and devoted. It is constant, uniform, and unchangeable ; all admire and desire it, yet few possess it. It can be had without money or labor ; and yet thousands would sacrifice their fortunes to obtain it. Without it mankind are miserable, society is unstrung, law is of no avail, there are no pure family enjoyments, and man is like a feather on the wind. With it, man is perfectly happy, society is united like a band of brothers, and the family circle is a paradise on earth. Those who are fully imbued with it, are honest, virtuous, industrious, moral, refined, elevated in feeling and conduct, happy and contented. Those who do not possess it are morose, unhappy, irregular in their habits and feelings, and are more or less inclined to lead an immoral life. Love is not the result of any one organ, it is the action of the mind as a whole. It is a warm, genial, life-giving power. It is life, for it gives and sustains life.

Strictly speaking, every distinct power of the mind has its own love, which is satisfied with its own gratification. But there is a love that is disinterested; that desires others to prosper and be happy; that sacrifices self; that is willing to shine through another and be happy in their success. It makes us love our neighbors as ourselves. Love is based on the law of union and attraction. This has its foundation in the law of affinity, which bears an intimate relationship to adaptation and assimilation. There is no love where there is no affinity, attraction, adaptation, and assimilation of one or more qualities. Love begins to develop towards another when we feel that our happiness is not complete within ourselves. Its growth and perfecting influences depend much on tone of organization, circumstances, phrenological development of the social faculties, Benevolence, Veneration, Spirituality, Conscientiousness, Ideality, arterial blood, good digestion and the mental temperament. To love self, properly, is an improvement on no love at all. To love another in addition to self-love, is an advanced step, and to love our Creator beyond the creature is the climax of all love. Though heaven-born, it is found the most pure and abundant among the poor and dependent. It cannot be monopolized by rank or

station. It speaks gently to the wayward, feeds the poor, clothes the naked, warms the cold and shivering, shelters the stranger, loves liberty, sets the captive free, loosens the bonds of slavery, tempers law with mercy, takes the gospel into prison, spreads the mantle of charity over a multitude of sins, treats the insane humanely, settles difficulties without war, carries the good tidings wherever it goes, is a hand-maid to virtue. Its mission is to blend the human race. With the social brain it gives a home and family; with Benevolence it leads us to value the whole human family. Guided by Veneration, and connected with a spiritual birth, it acquaints us with the spirit of inspiration, and the true character of God—for God is love; and when purified, it gives immortality beyond the grave.

Love is the most tender element of the mind. Do not trifle with a person in love, though he may have been unwise in the selection of a mate; for many a person has been driven to desperation because his feelings have been misunderstood.

Love is an enduring element of the mind. We have an example of it in our Heavenly Father, who endures all our wanderings and departures from a correct course of life. Nothing but the love of God is equal to this. We have a

striking instance of this in the love David bore toward his wayward son Absolom, who had gained permission to leave the city of Jerusalem for a few days, to pay a vow that he had made. This statement was only an excuse to get away to raise an army, for the purpose of returning to take the city of Jerusalem, destroy his father, and obtain the crown. When it was known that he had raised an army in opposition to his father and the crown, David's soldiers assembled to meet Absolom in mortal combat. As David left the city, though his son was seeking his life, he said to his soldiers, "Deal gently, for my sake, with the young man, even with Absolom." David sat in the gateway, anxious to learn the destiny of his son. As soon as the messengers came, he inquired of them the tidings of the battle-field. And when the truth flashed upon his mind, he was much moved, and went up to the chamber over the gate and wept; and as he went thus, he gave vent to the following lamentation: "Oh! my son Absolom! my son, my son, Absolom! Would God I had died for thee. O, Absolom! my son, my son!"

A touching manifestation of love between two individuals was shown in the affection which Jonathan bore to David, and the reciprocal attachment shown by the latter. When

Jonathan's father sought the life of David, Jonathan screened him, and swore to protect him, which he did at the risk of his crown and life, "for he loved him as his own soul."

A loving wife will bear and forbear. The same is true in the case of the husband. Pure love refines, softens, elevates, and gives a higher tone to the mind. Let a young man, rude in his ways, or a young lady giddy in her manners, have their love-natures developed, there will be an entire change in their deportment. They will manifest more character, strength of mind, virtue, principle, gentleness of nature, a finer moral perception.

Did you ever receive a love-letter? Keep it as a treasure, read and re-read it occasionally, for you will not have one every day, and respond to it, if it is a legitimate love to be encouraged. Some persons never knew what it was to have another individual pour out their love to them. Some, when they receive a love-letter, not being able to appreciate it, make fun over it, or destroy it. Watch a rose-bud in the morning, when the warm rays of the sun shine upon it. Gradually it swells and unfolds its velvet petals, till, by-and-by, it is fully bloomed. Just so is it with the heart under the influence of love; it opens, swells, and expands into full-grown power.

Love comprises many qualities and conditions. It is on a graduating scale. It commences with the physical, and, when perfected, ends with the spiritual. Being of divine origin, it is in perfection only where it commenced—in Heaven. There is a great difference between conjugal and passionate love. Conjugal love is mental, depends on mental affinity, is constant, uniform, increases with age and exercise, is steady as the law of gravitation ; while passionate love is physical, depends on health and circumstances ; is impulsive, fickle, and easily diverted, becomes weaker with age, exhausts itself by use, is at its prime in the meridian of life. Union, based upon passionate love only, is of short duration ; that based upon conjugal love will last forever.

Neither husband nor wife should find fault with each other in company. The wife, generally, is very sensitive. Suppose company are taking tea with her. Let the husband come into the room, and say something harsh and unkind. See how the blood rushes to her face ; her hands tremble as she pours out the tea. The pleasure for the whole evening is spoiled ; she does not sleep for the whole night, and never sees those friends but she remembers the occurrence. Husbands lose nothing by being partial to their wives. They can afford

to be so. A woman is easily influenced by the law of love. But if she have large Firmness, you cannot *make* her yield to your wishes, unless you break her spirit. I know of one woman who was married to a man of unflinching determination. He intended to do all the ruling in the household. The day after their marriage, he ordered his wife to go up and down the stairs a dozen times, and as she thought it was a wife's duty to obey her husband, she complied. You may judge of the result. After a few years she was one of the most unhappy woman in the neighborhood. Where there is love there is no ruling on either side. Each does that for which they are best fitted. There is not much ruling on the part of a Government which has the best interests of its people at heart. There can be discipline without austerity or authority. Husbands sometimes love their wives in proportion as they bear perfect children, but they forget one important lesson—the law of hereditary descent. Husbands, if you value perfect, intelligent, social, affectionate, warm-hearted children, give to your wives that attention, love, kindness, and sympathy, their natures crave. A word to the wise is sufficient. Take the hint, and you will reap the benefits in your posterity.

Those only are happy in wedlock who under-

stand themselves and each other. It is better to do the "courting" *after* than *before* marriage. The object in visiting each other before-hand *should* be to compare notes, to become acquainted with each other's capacities, education, circumstances, inclinations, and desires. If these harmonize, love will be likely to follow the leadings of intellect for a guide, and when two persons are married under such influences, there will be no interruption of the love through life. Some young gentlemen are exceedingly polite when they "go-a-courting," very anxious to please, and to wait upon the young lady. They would actually like her to drop her glove, so that they might have a chance to pick it up for her; but *after* marriage the young lady has to wait upon herself, and often pines from neglect. If you commence the acquaintance with great demonstrations of love, unless you continue them, your mate will fancy that love has grown cold.

There should be mutual love. Frequently a young gentleman feels as though a young lady *ought* to marry him because he desires it. "I want you to marry me," said an urgent suitor to a young lady.

"I do not love you, how can I marry you?" she replied.

"Never mind that, I love you so much, that

you must say yes." And she is almost compelled to marry him, to get rid of his importunities, when she feels no reciprocity of love. The young man thinks only of his own happiness, but the result is not generally fortunate. When they are both equally interested, there is then a true marriage. Each should have the same object in view. If one marries for a home, and the other for a companion, the result is not favorable. I know a lady who married for a home, while her husband desired a companion. She gained a home, but he did not get a wife; consequently, there was misery in the marriage.

If you marry a young lady who is decidedly ambitious, and anxious to make an appearance in society, you must either adapt yourself to her condition, or she must understand your position, and be willing to conform to it.

There should be similar age and experience. The husband should generally be older than the wife; for a woman matures sooner than man. But there should not be a difference of more than fifty years! otherwise the parties cannot assimilate very well, or enjoy the same things. A true marriage is the blending of the male and female characters for life—a mutual partnership; in fact, it is the only true partnership, for each are really interested in

the welfare of both. It is an equal exchange of all that secures love, union, and harmony. A *legal* marriage does not always bring concord and happiness. We must be united in spirit to be truly blessed.

Marriage is a perfecting institution; as we have said, it elevates and ennobles, but as a seed planted in the earth requires time for germination and maturity, so love is not developed at once. Some blend quickly, because their natures are well adapted; others never blend, sometimes quarrel and get divorced.

Each should command the respect of the other, for love cannot long continue where there is no respect.

We should see each other's virtues rather than failings. No mortal is perfect, and compromise is often necessary on both sides. We seldom meet with a case like that of Rev. Mr. Newton who remarked "that he had lived with his wife fifty years, had never quarreled, or had the slightest difference with her." I examined his head in New York, and found that there was scarcely a defect in his organization: all the organs appeared to be fully developed. If the brain of Mrs. Newton is similarly organized, they have no occasion to differ, but will assimilate to perfection of character.

A lady remarked to me "that she was about to get a divorce from her husband." I said, "What is your reason for this state of mind?" "Oh," replied she, "he is so cold, indifferent, selfish, complaining, and severe in his disposition. He does not supply my absolute wants, and as I have to earn my own bread, I might as well be away from him entirely, and not come in contact with his cold, cruel, fault-finding disposition; I could just as well care for myself alone." Said I to her, "Perhaps you have not taken the right course. You are very quick, excitable, impulsive, radical, rather disrespectful, whereas he is slow 'old-fogeyish,' philosophical, repulsive, very determined, and cannot bear dictation." "That is a fact." "Let me tell you what to do," I rejoined, "When you have a quarrel again, let him say all he desires, even though he is decidedly in fault, let him abuse you as much as he likes, and when he stops, say, 'Well, I see I am in the wrong. I am very sorry, but I will endeavor to do better next time.' If he has one particle of manliness he will relent." She went home, and not long after, they had another difficulty. She adopted the course I prescribed. The result proved that he was so much affected by her confession, when his conscience told him he was in the wrong, that he blamed him-

self even more than he deserved. If this lady had been a little more yielding and compromising before, they would not have had so many difficulties. The one who confesses first has always the advantage.

In the selection of partners for life, there are several things to be considered. Avoid broken-down constitutions, broken-down lovers, who have been so often in love, that they have no love left. Avoid those who are loving another, and only marry for the sake of being married. Some have not as much control over their love as others, and are to be pitied rather than blamed. Avoid marrying those who are loving several at the same time, and do not know which to choose; wait till they have decided. Avoid those who marry for money.

A young man in Georgia became most extravagantly attached to a maiden lady somewhat advanced in years, not at all interesting or attractive, but very wealthy, and her property was unencumbered, except by herself. She was not only sickly, bed-ridden, one foot in the grave, the other about to follow, but in every other way unqualified for domestic life. No one expected that she would live more than two years at the longest; but this fine, healthy, good-looking young man loved her to distraction, and insisted on her marrying him-

the cause why he loved her so desperately was well understood in the neighborhood. They were married; but, instead of dying, and giving him an opportunity to enjoy her fortune with some one else more congenial to his feelings, she rapidly improved, till she regained her health, lived to see him an old, grey-headed man, and died only five years before he did. Soon after her death, he went into the company of young ladies, tried to play "the agreeable" to them, but the young ladies were acquainted with his previous history, refused his proposals, and told him that as he had shown his cloven foot once, he would not be able to do it again.

Avoid hereditary diseases, because these are transmissible to children. If the woof of one disease is woven into the warp of another how can you expect anything but insanity, consumption, scrofula, blindness, and deaf-mutes?

Avoid marrying cousins. It is an established fact that the result of the marriage of blood relations is deterioration of the offspring. If frequently repeated in the same family, it will, eventually, lead to idiocy. A gentleman who has recently published a medical work, cites many examples where imperfections of both mind and body have resulted from the marriage of cousins. In a certain secluded town in France,

where the inhabitants had no communication with the people of other towns, it was quite a peculiarity for the children to be born with six fingers. Out of 121 marriages, 17 were thus affected; but after a new road had been cut through the place, this peculiarity disappeared. An estimable couple, who were cousins, living in Schenectady, New York, had eleven children, and six of them were born blind. In America, the subject has been investigated, and it has been found that ten per cent. of all the deaf and dumb, five per cent. of the blind, and fifteen per cent. of the idiots, are the results of the marriage of first cousins. The governors of Kentucky and Maryland advised the Legislatures of their respective States to prohibit the marriage of cousins under severe penalties. They affirmed that it was a flagrant violation of the laws of nature for cousins to marry, when seventeen to twenty per cent. of the inmates of charitable institutions are the result of this violation, and when out of 787 marriages of cousins, 256 have produced deaf, dumb, blind, and idiotic children. Cousins sometimes marry with impunity, without the evil results of which we have spoken, because they have strong constitutions, and hereditarily partake of the peculiarities of dif-

ferent branches of the family; but there is always a risk in such relationships.

Avoid that which leads to jealousy. Be true to each other. Let each be constantly and pleasantly occupied. Treat each other as kindly and tenderly after as before marriage. Banish everything from the family that has a tendency to separate you from your wife. Whatever may be its nature, it will eventually destroy your happiness. Jealousy frequently results from a false education, and the reading of light, fictitious, imaginative works. Some suppose that marriage will lead to Paradise, and when they find that marriage life is practical, the scales fall from their eyes, and they are fearful that they are not rightly mated. Sometimes jealousy arises from a diseased state of the brain or body. When a husband takes a lady from a pleasant circle of friends into a distant part of the country, he should pay special attention to her, till she has formed friendships and new associations, so that she may be as happy in her new home as in her old one. Then she will have no time or thought for jealousy. Some are more exclusive in their love than others. Study each other's peculiarities, and conform as much as possible. Avoid long courtships. Sometimes a young man will visit a young lady year after year, monopolize

her time and talents, prevent others from enjoying her society, and then marry another lady. A young gentleman was very attentive to a young lady. She entertained him in her best style, sang her best songs, played her best tunes, told her best stories ; but in vain ! when he was wearied with her company, he left and sought the society of another. The second gentleman came, and she supposed as before that he desired to marry her, but he left her as the first. The third gentleman came, for she was really very attractive, and, wiser than before, she began to feel that she could not afford to spend as much time for the mere gratification of gentlemen ; she, therefore, resolved to speak her mind plainly. "Mr.—, What is your object in visiting me ? If it is simply for entertainment, I cannot give to you my entire time and energies ; but if your object is to know if we are adapted to each other with a view to marriage, then I have no objections to give you my company." This brought him to terms. He proposed and they were soon married, and lived very happily. If a gentleman has such excessive delicacy, the lady can afford to help him a little.

A very talented young man made the acquaintance of a Quaker gentlemen and his lady. The Quaker had a fine daughter, and also a

fine library, the books from which he freely loaned to the young man, who generally came in the evening to return them, when he supposed the daughter would be at home. She often exchanged the books for him, and had a friendly chat with him. One evening he came as usual, the young lady met him at the door. She was dressed to go out, and said, "Who would you like to see, me or my mother? I was about to call on a friend. If my mother will answer your purpose, please to walk into the drawing-room; but if you desire my company I will postpone my visit till another time." The young man hesitated, and stammered, "He—he—did not want to—to—to detain her from her engagement, but if she had not been going out he would have enjoyed her society." "All right," she rejoined, and accordingly took off her bonnet, and they passed a very pleasant evening. That question, "Who do you prefer to see, me or my mother?" settled the matter. The result was he soon proposed, and they were afterwards married. I am well acquainted with both parties.

Perhaps you have not a mother on whom you can put the responsibility of the matter, and must resort to another expedient, like a certain young lady in New York, who received the attentions of a young gentleman for 15

years. They loved each other, and there was a general understanding that they were to be married. She supposed every year that he would make a formal proposal, but 15 years passed, and nothing of a definite nature had been said. One morning the lady was examining her trunk, and saw some clothing marked "1815." With a sigh, she exclaimed, "Alas! I was 15 when these articles were made, and now I am 30 years of age. They were prepared in expectation that I would soon be married. If I wait 15 years longer I shall then be 45, and if my lover gets tired of me, who will want me then?" She resolved that she would bring matters to a crisis. At length, one night, the gentleman called as usual, and spent the evening: when he rose to go, he said, "Good night, my dear." She responded in rather a prompt and business-like manner, "Good-bye, my dear." "What do you mean?" said the gentleman, "you have never said this before." "Well," replied the lady, "I am going away from town; I have a great many friends in the country, and they have continually written for me to visit them. I have about concluded to accept their invitations, and if I find it agreeable, I shall remain, so that you will probably never see me again. I have waited 15 years for you in vain." Seeing a

shade of sadness in his face, she began to relent, and exclaimed,—“If you want me, say so, for now is your last chance.” He took the hint, went home, wrote a note, desiring her to be married by a certain time, and enclosed a check for 500 dollars, as he was rich, while she was in moderate circumstances. She had been ready for 15 years, and did not require much urging. After they were married, as they were sitting cozily one evening enjoying themselves, and thinking of how much time had been lost by their long courtship, the husband looked up very lovingly and said, “Wife, why didn’t you say that before? We might have been married long ago. I came to see you many times with the intention of ‘popping the question,’ but I felt the responsibility so much that every time I attempted to speak my heart got into my throat, and went up-up-up-up-up pat, and I couldn’t do it.”

Young ladies, when a young gentleman is so modest as that, and you know that he loves you, just help him a little. Woman has her privileges in this respect; let her use them when necessary. Remember, then, that true marriage is based on love, which results from the combination of all the different faculties. If love can blend two natures into one, it can assimilate nations, till the race becomes one

kingdom, has one great church, and one great ruler.

Remember also, that the marriage relation is the commencement of the perfection of the character. In proportion as we enjoy the marriage relation, are we qualified to love higher objects and to enjoy ourselves more fully in the life to come. If love is sanctioned by Divine influences it will perfect the character, so that those who are truly mated here, may anticipate a re-union hereafter, and perhaps spend their eternity together in bliss.

SHOULD WOMAN OBEY?

NOTE.—As a means of avoiding misunderstanding, the author would emphatically state that she upholds with her whole Being the sacredness of true marriage, but deplores some of the laws that would compel people to live together when knowing that their marriage had been a mistake, and that at least separation would be infinitely better for all concerned. Love is the only foundation rock upon which the matrimonial house can be enduringly built.

In all business partnerships, cessation of the connection is expected, in case either party so desires, but in marriage, each may know that error has been committed, and be willing to annul the partnership, yet the laws (in some states) demand and compel a continuation, disgusting, repulsive and often poisoning to the very life. In many cases the daily bread of the woman and perhaps of her children also, depends upon a submission to this debasing condition.

The agony of mind and body, the torture to refinement of feeling, the horrors of death in life endured by some women under such circumstances, it is impossible for pen to portray. You may read the record as written in many a hopeless and crushed spirit right around you. The law and the church have laid this heavy burden upon weak shoulders, thus in the name of duty, upholding a prostitution as real and as crushing to the soul, as the pitiful condition of the lewd woman upon the streets.

The words of St Paul are glibly quoted as meaning that a woman's duty is to submit to her husband, and continue to bear children when married, whether love rules or not. The words as translated, are, "wives submit yourselves to your own (true) husbands in the Lord," (in Love.) Could one's own husband, the other self, demand any such duty? If so where would the Lord-God be if Love were absent? God is Love, then how can God exist where Love does not?

SHOULD WOMAN OBEY ?

This is virtually taking the position that woman's body is not her own. Oh ! woman, you have submitted so long and have been bodily "given" (or sold) "in marriage" and treated as goods and chattels, that even now, at the close of the progressive nineteenth century, you are almost afraid to arise in your own strength of new found independence and declare to the world the law and the church—"My body is my own and you shall none of you give it nor sell it to any one or for any purpose. I shall obey the law of God, so deeply engravèn upon my heart, and from henceforth my body shall be given only with my true soul-love. Thus shall my children be only born of God ; mankind be started upon the true path of regeneration, and the gates of Eden be forced to swing open at our knock, and perfect life become a reality." We do not advocate the woman doing all the courting, but do claim that she should unquestionably have the privilege of as free expression of her feelings and knowledge as man ; all the more when we know that often with her, both feeling and knowledge spring from the intuitional fountain of a pure heart and pure life.

Our Near Future.

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Every thoughtful observer, is more or less aware that unusually important changes have been gradually creeping upon us, that the near future is likely to herald many still more wonderful occurrences, and that in solving great questions of the day, we will perhaps usher in the new cycle with radical readjustments, sufficient to shake our civilization to the center, and deeply affect every interest of our individual lives, if not of our general public institutions as well.

However much may have been noticed upon the surface by the closer students of human affairs or of existing conditions, it is only through a deep and almost microscopic study of natural law and its workings, that the glimpse can be extended below the surface, to the greater and more startling conditions that are there plainly apparent.

Our literature has frequently given hints of some things that are likely to soon occur, and of the changes in individual affairs, that should be immediately made, as a preparatory means of more successfully meeting the conditions of the incoming cycle or new dispensation, and as a result, some have inquired how a closer study of these great questions can be made and where more definite and detailed information concerning them can be obtained. As the subject is of universal interest to mankind, it will perhaps be but answering their unvoiced desires and demands, to briefly describe some of the books, that, though by no means unreservedly endorsed as to their conclusions, have been of especial interest

OUR NEAR FUTURE.

to me in my personal investigations. The four that have come most prominently under my notice, are by W. A. Redding, a lawyer of noted ability, whose radical thoroughness, comprehensiveness, impartiality, experience in handling "evidence" and general turn of mind, seems to have especially fitted him for the stupendous and intricate task of dealing with such complicated and far reaching questions. These four volumes, of from two to four hundred pages each, (bound in silk cloth and obtainable of us or of any bookseller at the regular price of one dollar each postpaid,) are all founded largely upon Biblical prophecies and upon new, interesting and seemingly convincing clues of interpretation, that were not discovered until a comparatively recent date.

It is claimed, that even this discovery of new and important clues, was also foretold in the prophecies in question, which, if reliable, portray the leading events that will quickly come to the world, and from a standpoint which believers in the Bible must necessarily accept as true. Those who do not accept the Bible as a sufficient authority, will, perhaps, be astonished to find in these books, a strong basis of esoteric principles, scientific proofs and a flood of facts that are valuable and interesting to say the least. The following is a quotation from the author's relatively accurate description of these books viz: "Our Near Future," shows so many interesting things which everybody should know that a description of it cannot be given without setting out the whole book. It shows that the world went under a cloud of darkness at a certain time for a purpose and that it is to come out from under it. It unravels and removes the veil from the wonderful and fateful dreams mentioned in the 2d and 4th chapters of Daniel. They were a foreshadowing of certain great movements which were to occur on earth, and this book shows that the latter part of them is just now beginning to come to pass. It shows what the result will be and

OUR NEAR FUTURE.

how it will affect the governments, churches and society. It shows who the Turks are and what figure they cut in the great changes which are soon to occur; and why they hold the center of all the nations; and why the Armenian trouble started up and what the result will be and how it will change various governments. It shows that a new nation is quietly forming to occupy the central position of all the earth and rule with a rod of iron and break down all other governments; and that these are the sole causes of the present upheaval everywhere. It shows that the iron band is to be removed from the stump, as mentioned in Daniel 4:10-16. This is a curious mystery which the book brings to light. Also unveils the great image seen in the King's Dream, Dan. 2:31-46.

It contains a minute description of how governments and society will turn within 20 years from 1896, and sets forth the reasons for such prediction with such clearness that not many persons will even attempt to dispute it. It is not founded on guesswork, like most of such predictions heretofore have been. Its statements are supported with such a quality of proof that even a skeptic public will not sneer. It does not advocate that the world is coming to an end and be burned up, but just the reverse. It shows that our grandest time on earth is to come yet, but that a season of trouble must precede it. Those who are not acquainted with the subject will be surprised at the vast amount of new proof set forth in the book. The general public does not know that many discoveries and unearthing of things have occurred in recent years to throw light on these subjects. The signs of the times support the statements in the book.

"The Millennial Kingdom," shows that we Americans are the Lost Ten Tribes of Israel, and are to rise to high spiritual light and lead the world in the Millennial Kingdom on earth 1,000 years. Death will cease. People will live

THE MILLENNIAL KINGDOM.

hundreds of years, like a tree (Isaiah 65:20-22). Its preparation is causing present commotion. It does not advocate that the world is coming to an end and be burned up with fire, or anything of the kind, but that our most glorious time on earth is soon to set in, and that sickness and death will cease, and that the present wicked way will be given up to a better and more godly life. It shows that resurrections are going on now. It shows so many interesting and instructive things and is so entirely different from other books heretofore published on Millennial subjects that a description of it cannot be given; it must be read to be known, as the subjects are numerous and plainly stated. Many letters from those who have read it, declare that it is the most interesting and entertaining book they ever saw.

"Mysteries Unveiled," is what some people would call startling on account of the many unearthings and bringing forth of things long hidden out of sight of the general world. It shows God's plan of the ages by the little halls and rooms built in the stone pyramid of Egypt 4,000 years ago. Their lengths, slants and turns let the secret out (1 inch to a year.) No wonder the prophets said that God has wonders in Egypt. (See Isaiah 19:19-20 and Jer. 32:20.) The halls, lengths and turns are shown. Also contains an accurate account of the recent finding of the preserved body of Pharaoh, with his name (Rameses) written on his breast, after his death, 3,300 years ago; photograph of him is set in book. Also shows the wonderful lessons to be learned from the Golden Ark of the Covenant, which is hidden away, probably, for future discovery. Also unveils the mysteries of the book of Revelation and shows who the great Scarlet Woman is, as mentioned by St. John, and what she has done on earth, and that her number is 666, just as stated in Rev. 13:18. The showing of this number (666) is made clear by an astonishing discovery, and a picture of the head man in the mystery is

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THE THREE CHURCHES.

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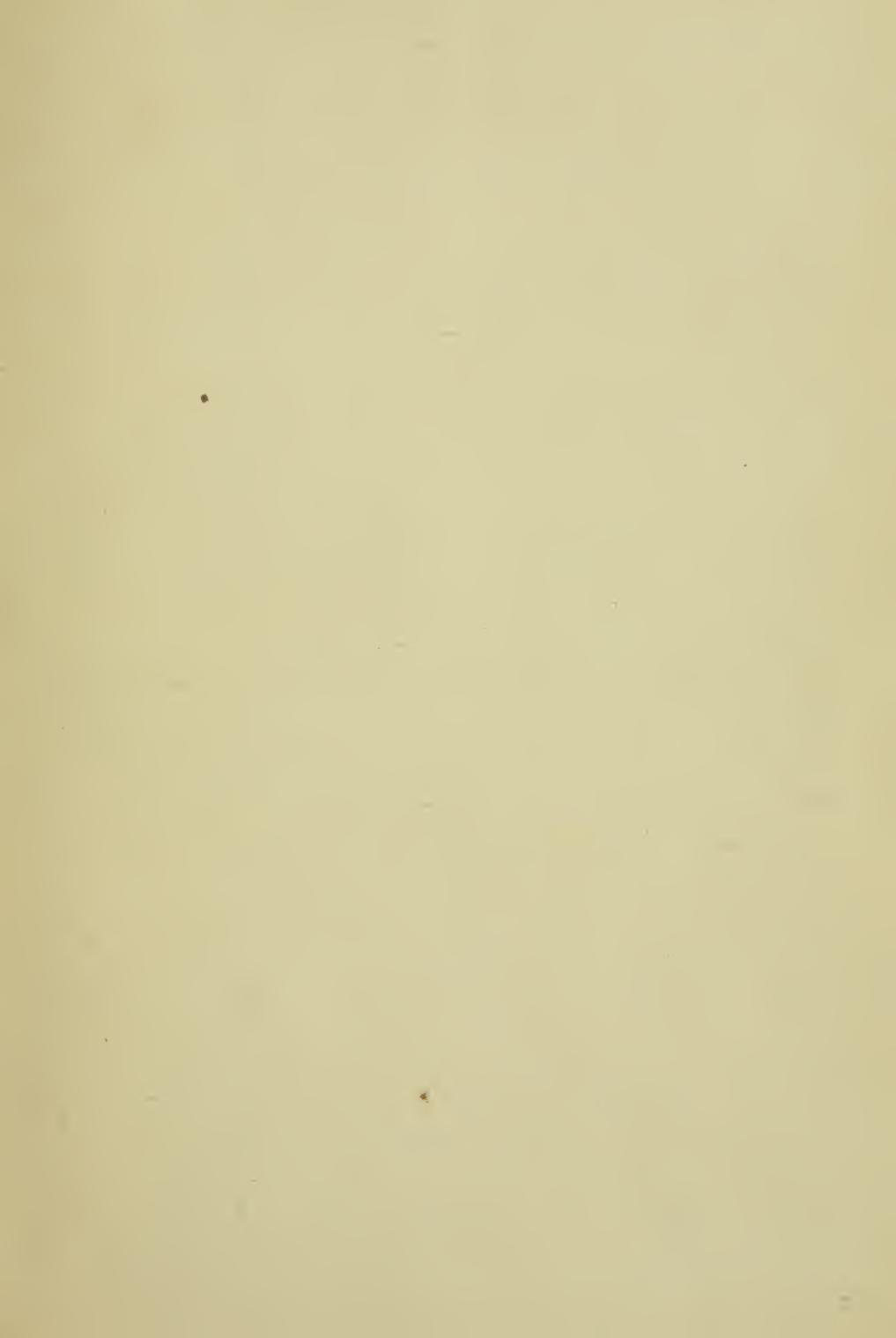
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